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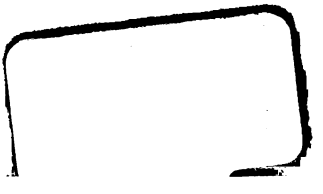

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THE

Reformed Presbyterian

AND

COVENANTER.

THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

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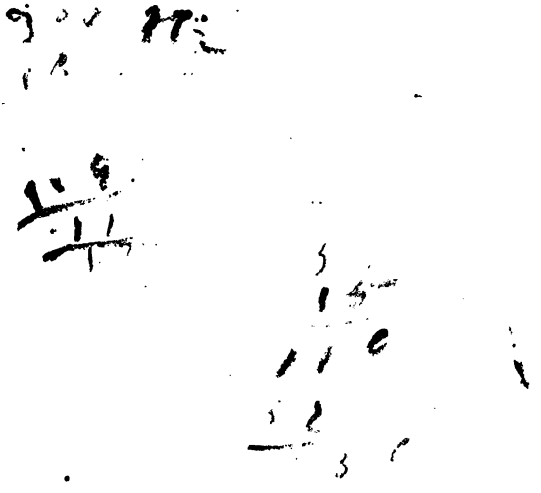

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *JANUARY, 1868.* No. 1.

THE KINGDOM DELIVERED UP.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."—1 Cor. 15:24.

IN this chapter the apostle establishes the doctrine of the Resurrection of Christ. From this basis he proves the necessity and certainty of the resurrection of Christ's people. In the terse statement of the twenty-second verse, "For as in Adam all die, even so in Christ shall all be made alive," he links together the transgression in Eden and the resurrection to the final judgment, and human history is the record of the process of accomplishment. Here the apostle pauses to adjust this idea of Providence, of God's government of this world through the man Christ Jesus, and he glances *beyond* the end of this dispensation into the *relation* of things as they *shall* exist around the throne of the Eternal in these words, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

REMARK I. The doctrine underlying the passage may be stated thus, *In the covenant of grace Christ has been appointed by the Father from all eternity to a kingdom.*

"The designation of each divine person of the Trinity to his respective economical character and office must have sprung from the sovereign act of the divine will essentially considered, otherwise the equality subsisting among the persons of the Trinity is destroyed. The Father then must be considered as the representative of Deity in the economy of redemption, and from him thus economically vested in the sovereign act with all power and authority of Deity, the Son and Spirit receive their appointment." This appointment was from all eternity—"I was set up from everlasting, from the beginning, or ever the earth was." Again, a covenant was made with Christ, "I have made a covenant with my chosen, &c." Thus briefly is shown the truthfulness of the statement—*in the covenant of grace Christ has been appointed by the Father from all eternity to a kingdom.* The very appearance of the Son of God in our nature is in itself proof of this appointment, for so the events of time have revealed the secrets of the eternal council.

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REMARK II. The *extent* of this given kingdom—usually styled the mediatorial dominion—has been announced by himself, "All power is given unto me in heaven and in earth." Christ as mediator wears *many* crowns—that of dominion over the church—that of dominion over nature—that of providence—that of grace. He has dominion over things physical, animate and inanimate, moral, rational and irrational; "His kingdom ruleth over all," "for in that he put all in subjection under him, *he left nothing that is not put under him.*" As the eternal Son of God, he *has* authority over all things, an authority *not given* but inherent. As mediator, *he officially receives a right to employ that power* of which he is possessed as Son, *for the accomplishment of a certain end.* The official authority, so far as we know, is co-extensive with the inherent authority. He is head over all things to the church. This doctrine, that Christ as mediator has received dominion *over all things* and *for a special purpose*, is the basis of the statement made in this twenty-fourth verse.

I. The verse states that at the end Christ "shall have delivered up the kingdom to God, even the Father." These words either express a truth *literally*, or they do not—Calvin took the view that *they signify an entire change in the mode of administration of the kingdom.* On earth, outward means—ordinances and human agencies—are used in the administration of the kingdom, but in heaven these will cease, and direct intercourse be established. This is in itself a valuable truth but is it the truth *taught here?* There is *one* difficulty in the way, and an insuperable one. *If the words "shall have delivered up the kingdom" do not denote what they* LITERALLY *express*, then, by the same mode and liberty of interpretation, these words, "I appoint unto you a kingdom, *as my Father hath appointed unto me*," *need* not be translated *literally, but may have some other meaning*, and thus the doctrine of Christ's appointment to a kingdom becomes doubtful. If there be any just laws of interpretation, the objection is fatal to the view thus expressed. The same objection is fatal to the view that the words "delivered up, &c.," denote *the rendering of an account of the administration of the kingdom* by Christ; for if the words bear ANY meaning but a *literal* one, then the words above which teach us of Christ's *appointment* may mean something else than what they *literally* express, and such an admission saps the foundation of the doctrine of Christ's mediatorial dominion. Such a view as either of the above none of us receive, we may therefore conclude that the words under consideration express a *literal* truth.

II. Now if these words are to be understood *literally*, it is this mediatorial kingdom which is spoken of; *it can be no other;* and some have advocated this view, *that Christ delivers up the kingdom*, the whole mediatorial kingdom, and *wholly ceases to be mediator.* To the first part of this statement no exception is taken, but to the second part, the inference, decided objection is taken, for Scripture teaches that Christ is a *mediator to his people* forever. Here are four proofs, though there are many more:

1. In the twenty-eighth verse of this chapter it is said, "Then shall the Son also himself be *subject* unto him that put all things under him, that God may be all in all." Since this subjection is *subsequent* to the

end spoken of in the text, when the kingdom shall have been delivered up, how can the Son be *subject* to the Father *save as mediator?*

2. "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "His dominion is an everlasting dominion," &c., &c. These terms "forever," "everlasting," &c., are the only terms which can be used to express perpetuity, and when they do not express perpetuity the limitation springs not from the terms themselves but from the subject spoken of. Since, therefore, no limitation necessarily springs from this subject of Christ's dominion, these terms do, in this connection, express absolute perpetuity.

3. The spiritual oneness between Christ and his people is a *perpetual* union, and it is to him as mediator that they are united.

4. The inseparable nature of the union subsisting between the divine and human natures of Christ proves that he is God-man forever, and therefore mediator forever. The inference then that Christ *will wholly cease to be mediator* is not in accordance with other Scripture truths, and *cannot be true.*

The other part of the statement will again appear.

III. A *third* view of the passage is this. Since the word here translated "delivered up" is in Mark 4:29, translated "brought forth," *i. e.*, ripened, this expression "delivered up the kingdom to the Father," is synonymous with the idea of the *accomplishment of the purpose of the mediatorial dominion.* This view is not satisfactory, for if the words "brought forth," or the word "ripened," be substituted for "delivered up," the difficulty is not removed, but rather increased. In addition, such is not the ordinary meaning of the word in the original, but a derivative meaning, one used *intransitively* or *reflexively*, neither of which is the case here. Besides, the clause immediately following implies the accomplishment of the work of the kingdom, and to make the two clauses, the "delivering up of the kingdom" and "the putting down all rule and all authority and power" synonymous, is not necessary, and certainly not desirable as an explanation.

IV. A *fourth* view is this, *to consider the kingdom here spoken of* not as the kingdom of Christ but *as that of every opposing power*, and in support of this view, it is alleged that the apostle is speaking of these *opposing* powers in the context. But, if the next clause is *subsequent* in order of time, such a meaning of the words "delivered up the kingdom," is not at all admissible, and if *antecedent*, then *there will be no opposing power*, for "he shall have *put down* all rule," &c. The accomplishment of the mediatorial work implies the non-existence of any opposing power. If the expression be *intended* to convey the idea of the dominion of those powers which *had* opposed his work as mediator, then the objection remains that this is but a *part* of the dominion received, and by *some* this may be accepted, but *it is not satisfactory.* This is the view taken by Dr. Owen, and expressed by him thus, *the surrender of the kingdom so far as Christ's enemies are concerned—the government of things without the church.* There seems to be, however, a want of *fitness*, of correspondence, between these two statements, "Christ as mediator received dominion *over all things*," and, "Christ delivers up to God *part* of this dominion received." It is however a *more* satisfactory view than the others.

V. There is a *fifth* view, to which other sare invited to find objections, for in the writer's mind none exist. It is this, *Christ remains a mediator to his people forever* (as has been already proved), though not by *retaining any part of the dominion which was given to him*, and yet *delivers up to God the kingdom*, the *whole mediatorial kingdom*.

The propositions *seem* contradictory, but it is only a *seeming* contradiction, they are reconcilable and harmonious. To show this, it is necessary to review a little.

Christ as mediator received dominion over all things and *for a special purpose*, to redeem a people to himself. All else is subsidiary to this. They were *given* to him by the Father, "My Father which gave them me is greater than all." To make them his by a vital actual union with himself was his work as mediator; and to carry out this purpose he is vested with authority over all things. Christ, having united them to himself as their head, *i. e.*, as God-man, unites them to the Father in and through himself, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." When this "redemption of the purchased possession" shall have been accomplished, then the mediatorial work shall have been accomplished *fully*. This mediatorial work then has *for its object—its end*—the openly acknowledged establishment of this relation between Christ as mediator and his redeemed people as a people, "the Lamb's wife." There is no longer necessity for mediatorial rule, *hence it wholly ceases*, while *the end for which it was given*—the establishment, in its full fruition, of this union and relation between Christ as God-man (and therefore mediator) and his people, remains forever as the *accomplished mediatorial work*. The kingdom, the whole mediatorial kingdom, is delivered up, according to the words under consideration, to God, even the Father, yet withal Christ sustains the mediatoral relation to his people forever as the *result* of his having possessed mediatorial dominion, and of his having accomplished the work he undertook as mediator. This union and relationship is his triumph, his reward, "he shall reign over the house of Jacob forever."

"That God may be all in all" is the *ultimate* relation of things, after the end spoken of, as it was the *primary* relation of things. "In the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven and which are in earth, even in him," Eph. 1 : 10, implies the accomplishment of this work of which Christ is the appointed agent, and an *ultimate* relation *beyond* that of the agency. "But God hath us raised up together, and made us sit in heavenly places in Christ, that *in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus*," implies the same ultimate relation—a purpose subsequent in order of accomplishment to the mediatoral work, "that God may be all in all"—"the praise of his glory," "all are yours, and ye are Christ's and *Christ is God's*," "*the head of Christ is God.*" All these passages contemplate Christ as the perpetual Head of his people in that permanent relation which is the *effect* of his having been vested with mediatoral dominion, as it was the *purpose* of the investiture.

J. R. NEWELL.

THE SPURIOUS CHARITY OF THE DAY TESTED BY THE BIBLE.

THE Great Teacher strictly commanded his disciples to love one another, as he had loved them; and as the objects of his love, he expressly distinguishes them from the men of the world. "They are not of the world, even as I am not of the world." The Saviour instructed and admonished these his followers, as the children of God and the heirs of salvation. But the men of the world he addresses as they really are, earthly minded and blind: "I know you that you have *not* the love of God in you;" but the practice of the Jewish scribes was the very opposite of all this: they counted the man Christ Jesus a deceiver, and at the same time were greatly pleased with themselves, as the excellent ones of the earth.

It, then, is a duty binding on all the professed followers of the Redeemer, not to call evil good and good evil. To villify Christ's hidden ones is to be ignorant of God, and to hate doctrinal principles, just because unpopular among men of the world, and among latitudinarians, and which the Bible inculcates joined to complacency toward the propagators of error, is a strong and certain proof of subjection to the power of error and unrighteousness.

Solomon, in Proverbs 27: 21, has respect to these things. But some are of opinion that the rendering of the last clause of the passage now given entirely obscures its meaning. Lacey, in his "Cottage Commentary" (London, 1864), says it should be rendered thus: "As the fining-pot for silver, and the furnace for gold, so is a man to the lips of his praiser." And he elsewhere adds, "The precious metals are both purified and tested by the action of heat, and they are deemed valuable in proportion to their freedom from impurity—the ore in its native state being mixed with other substances, and the heat acts upon them in such a manner as to separate the pure metal from the dross. Wicked men, as well as sin and folly, are compared to dross; and as gold, &c., when refined, is formed into a vessel of honor, so the thrones of princes relieved of the presence of the wicked become the seats of justice and beneficence."

In the divine administration the characters of men are tested and made manifest, just as the value of silver and gold are tried by exposure to the searching influence of fire. "The fining-pot is for silver and the furnace for gold, but the Lord trieth the heart." And while the tests of character are many to bring to light the hidden things of darkness, there are perhaps none more common or more decisive and searching than the judgment men express of the conduct and principles of others. "Sinners *love* sinners," and accordingly praise them. We are told that "they that forsake the law praise the wicked; but such as keep the law contend with them." An unpopular text this is with modern unionists, &c., for their practice teaches one thing, it another; and such deviations from the judgment of truth, no matter how popular and current they may be in our times, are not the less mischievous and dangerous in their effects.

The "mother of abominations" has canonized many, and elevated

them to the honor of saints and mediators, who while on earth were never known as the children of light. Some men judge unrighteously on the right and on the left. Have we not all known men with whose manner and appearance we were greatly pleased, and regarded them as doing homage to the Saviour, and as earnestly inquiring about the way of life; but ere long we have been pained to hear them *praise* the wicked, and with bitter sarcasm scoff at hallowed principles and practices in the vindication of which eminent "standard bearers" have contended and martyrs and confessors suffered? Such things, alas, are progressing in our day; still such things only evidence a state of spiritual darkness and an entire absence of purity of mind. Indeed the dross of the precious metals is not more distinctly shown by the crucible and furnace, than the native darkness and corruption of the heart of man by his defense and apology of error and ready commendation of those whose principles and practices have a tendency to retard the progress of truth among individuals and nations.

One, who was a noted preacher in a body of Scottish Dissenters some twenty-nine years ago, delivered a very clever and famous sermon, which was afterward printed, in defense of the "Descending Obligation of the British Covenants;" but while with great ability and clearness exhibiting this Scripture truth, he gave full credit to its enemies (and among the rest, Walter Scott, author of "Old Mortality") for honesty and fairness in their opposition. After the service was over, it is related, all were mightily pleased, and all expressed their admiration, save an aged elder, who was observed by the preacher to have said not a word. Being asked the reason of his silence, the good old man replied: "I would ask you, sir, just one question, whether you really do believe in the binding obligation of the covenants of our fathers?" The preacher made no reply. He had praised the opponents and villifiers of that Scripture doctrine, and as might even *then* be feared, not long after entirely abandoned it and went over to its adversaries. To the lips of every man, and the soundness of his faith, the wise and the foolish, the wicked and the righteous, are as a fining-pot and a furnace. A man's knowledge and principles may safely be judged by the kind and amount of *praise* he bestows on truth's enemies.

The "great Apostle of the Gentiles" pronounced the Galatians as foolish and as men bewitched. And what tested their understanding and brought their foolishness to light? It was their approbation of *men* who preached another gospel, which indeed was not another, but a perversion of the gospel of Christ. Could any crucible have more distinctly exhibited the impurities of unrefined gold, or untried silver, than those false teachers the remaining ignorance of the Galatian churches. They had received the apostle as an angel of God. He ministered to them the Spirit, and did miracles among them; and they confessed themselves happy. But a change came over them, and many of them quickly turned away from him. And as in Galatia so in Corinth, there was more of the alloy of heathen immorality and worldly wisdom than could be seen on the surface, while Paul was laboring among them. But when he went away and the false teachers came with "letters of commendation," and with much apparent zeal and holiness,

and showy pompous oratory, the hearts of many of them were speedily deceived, and their lips began to utter perverse things, and these deceitful workers, the apostle hesitates not to designate "*ministers* of Satan," effectually testing the knowledge, growth in grace and stability of the Corinthian Christians. Some, however, still acknowledged the apostle, and his fellow workers. They could contrast the inflated eloquence and seeming zeal and holiness of their new teachers with "the signs of the apostle, in all patience, and signs, and wonders, and mighty deeds."

Let us as Christians and Covenanters, by the grace of God, learn to distinguish things that differ. "Prove all things," and leave it to apostate Rome to canonize the enemies of God's eternal truth, and pray to him for wisdom and spiritual understanding.

It is a sad truth, that the great body of the more popular ministers (Arminian and Calvinistic, &c.,) and a host of members in Great Britain and America, and most of the so called-religious papers, are making a magnificent experiment. They believe it is possible to *write* truth and error (and even Mammon), in this *refined* and enlightened age. A host there is of these men. They are the most showy religionists of our age. If there is any great work to be done in the propagation and defense of "antiquated notions," as they now and then term unpopular and despised truth, those who are sacrificing for it may reckon on the oppostion of this vast host. They will not help it. Why should they? They are good, *respectable* sectarians, if they are not very good Christians. If Christ and his apostles were again to appear on earth in their humble garb, these latitudinarians would be found with the scribes and Pharisees, the party of standing and position. But we thank God that among the few churches which still cling to the doctrines of the Second Reformation there is a goodly number who are not ashamed of these doctrines. They labor and pray. They live by faith, knowing well that truth will, ere long, be the victor, for the mouth of the Lord hath spoken it. SCOTIA.

INDIANAPOLIS, IND., Sept. 27, 1867.

"SUSPENSION OF REV. JOHN M'AULEY."

MR. EDITOR—I wish to make a few remarks on an article, headed as above, which made its appearance in the October number of the *Associate Presbyterian*. This article professes to give the "judicial acts of the Associate Presbytery of Clarion, in the case of" the writer. The preamble states that the writer "was suspended from the exercise of his office until he acknowledge his offense, and give evidence of repentance;" also that "Rev. Sample Ramsey was appointed to preach in said congregation and declare his pulpit vacant." In the *first* resolution "the ministers of this Presbytery are required to officially announce in all the congregations the above act, and enjoin upon them not to receive him as a minister in good standing;" the second directs the clerk "to send a copy of these resolutions to one of the

editors of the *Associate Presbyterian* for publication." The remainder of the article consists in the comments of the editor on the case above described. I suppose that the editor who wrote these commentaries was one of the leading members of the so-called presbytery (for it was constituted without a quorum being present). *First*, some remarks on the above preamble and resolutions, which give the judicial act of the Presbytery in the case of the writer. 1. They specify no charge against the writer. 2. They are not official—are not signed by either of the officers of the Presbytery. 3. It is only when the pastor of a congregation is deposed, that the congregation is declared vacant. Suspension from the exercise of the office of the ministry does not dissolve the pastoral relation. How did the Presbytery know but what the suspended would "acknowledge his offense, and give evidence of repentance?" Then until the Presbytery was ready to suspend from the office itself, it was not ready to declare the pulpit vacant. Was not the Presbytery a little too fast that time? See Book of Discipline, page 63, also of the *Reformed Presbyterian*, page 89.

Secondly, some remarks on the comments of the editor on the above case. 1. Of his representation of the case before the Synod. He says, page 130, the Synod "proceeded to try M'Auley for throwing obstructions in the way of Synod's commission. He plead his unpreparedness for trial, * * * and requested that his trial be postponed until the meeting of Presbytery." This does not represent the facts in the case as it passed through the Synod. This and what follows conveys the idea that the case was *taken up*, but *not tried* by the Synod, but referred to the Presbytery that was directed to meet Sept. 11th, ult. The minutes of Synod for 1867 show, in part, the facts in the case as they transpired in the Synod. Page 11 it is said, "a resolution was offered calling Mr. M'Auley to answer for laying obstructions in the way of Synod's commission, performing the duties assigned them by Synod at its last meeting (1866). A point of order was raised in reference to jurisdiction. Against the decision arrived at on this point, Mr. M'Auley protested." Pages 23, 24 and 25 show how this point of order was disposed of—by recommending in answer to reasons of protest, "that Synod, if time permit, issue it at this meeting." That is the case referred to on page 11, "The question on the adoption of the recommendation of the report was, on motion, laid on the table for the present." Page 41, it is said, "agreed to take up the case of Mr. J. M'Auley, which had been laid on the table at a former sitting. It was agreed that the Synod refer the adjudication of the case to the Presbytery of Clarion, assisted by the additional members provided by a former act of Synod, &c."

This last minute states only a part of the facts in the case. It is a fact that the Synod agreed to take up and refer the case to the Presbytery for adjudication; but it is also a fact that the Synod first tried the case herself, before she referred it to the Presbytery. It is also a fact the case was taken up and tried in the absence of the writer, he and the company that went to supper with him not arriving until ten or fifteen minutes after the Synod convened, we having farther to go than most of the members of the Synod. In this short space of time

the case was taken up and issued, and when the accused arrived the moderator rose to his feet and informed him that his case had been taken up and issued, that he was judged censurable, and was ordered to submit to an admonition in the presence of the Synod; the minute issuing the case was also read, and the condemned was then asked if he was ready to submit to the censure. He answered that he was not, this he did emphatically; stating, at the same time, that before he submitted to censure he had a right to know the charge for which he was censured. It is true, that the resolution on page 11 involves a charge, but it specifies no part or parts of the letters as evidence of the truth of this charge, and such a charge, without specifications, is properly no charge, because when documents are adduced as evidence this testimony must consist in specifications of particular parts of those documents, the documents taken as a whole cannot constitute either the charge or the testimony; and if there are the grounds of a charge in the documents, and also the testimony to prove it, it is the duty of the court, before trial, to specify those grounds of charge, and also the testimony for its proof. No court skilled in ecclesiastical jurisprudence will venture to appoint time and place for trial until these specifications have been made, much less will they take up and try a case without letting the accused know either time or place—much less will they seek for an opportunity to try the accused in his absence, as was manifestly done in this case. Again, the accused stated tha tafter a charge, accompanied with testimony or specifications, is put into his hands, he has a right, according to the law of the Church, to ten free days to prepare for trial. This statement was not made *before* but *after* the trial. There is no truth at all in the allegation that the writer requested that his trial be postponed until the meeting of Presbytery.

How could he make this request, when he knew nothing at all either of the taking up or trying of the case until it was all over? Again, the accused stated that he had a right to be heard in his own defense, before he is censured, and before he would agree to submit to censure. Again, it is a fact, that after the accused had refused to submit to the censure inflicted on him, in the above described disorderly proceedings, Mr. Hindman rose and moved a reconsideration of their act, at the same time stating that the Synod was too fast. One of the editors (Mr. Ballantine) made the same statement, and I believe seconded the motion to reconsider. The case was reconsidered, or the act issuing it, and the entire record relating to their act blotted out. And now, it is a fact, that after the case had been taken up and tomahawked in this style, in the *superior*, that it was referred to the *inferior* court for adjudication, hoping, no doubt, that the result would be more satisfactory in the inferior than in the superior court. Again, after the case was referred to the Presbytery, it was proposed to prepare a charge against the accused, for the Presbytery to meet September 11th. This was opposed by the accused, and finally abandoned. Again, the accused asked a copy of the letters supposed to contain the grounds of charge. This was strenuously opposed, on the ground that the letters contained the testimony in the case, and that the accused had no right to have the testimony in his possession until the day of trial, and as there was no charge

prepared for the use of the Presbytery; and as the letters contained both the grounds of charge and the testimony, the accused would be deprived of the use of both until the day of trial. The Synod, however, finally yielded the point, and the request was granted. This is the history of the case in the Synod. The writer feels certain that this is a correct history, and that it is necessary to prepare us for forming a right judgment on the sequel. There is abundance of testimony to prove all these statements. The editor and the Synod would, no doubt, be glad that this history could always be kept in the dark.

The editor says, page 130, October number, "in the appointment of this commission both members of Presbytery (Mr. Sawyer and myself) acquiesced. This was especially done by Rev. John M'Auley." If he means by the word *acquiesce* that we approved of the measure, it is not true; we made no particular opposition to it at the time, but the longer we thought of the measure the worse we thought of it. The writer has been strongly opposed to commissions for more than thirty years. But he had sometimes to *acquiesce* in them.

Hear what Mr. Sawyer says in a letter to me two months after the appointment: "The appointment of the commission that is soon to meet to settle all matters in the bounds of the Clarion Presbytery, I look upon as a despotic exercise of ecclesiastical authority, and altogether of a piece with the riding commission of the General Assembly of the Church of Scotland. A synod has no right to send a commission into the bounds of a presbytery to act independent of the presbytery. Such tyrannical proceedings as these cannot but create disgust and disaffection among the best friends of the Associate Church."

JOHN M'AULEY.

A SUGGESTION.

MR. EDITOR—At several meetings of Synod, temperance resolutions of a most radical character have been brought forward. Not merely are the selling and drinking of intoxicating liquors as a beverage opposed, but their use in any case is condemned. "It is only a poison," say they, "and a poison without any medicinal properties." To use it then, under any circumstances, is, of course, wrong. One of the papers, if adopted by Synod, would have forbidden, as was remarked at the time, a member of the Covenanter Church using any intoxicating liquors, even though prescribed by the most eminent physicians as a medicine indispensably necessary to life.

Now, as a church, we are not ready for such action. Very few persons have had their attention directed to this phase of the temperance movement. Still fewer have the time and opportunity to examine and see if there is reason in it. The friends of this theory do not act as though in earnest. They have not attempted to bring the members of the church up to their position. The subject is never discussed in the Magazine. Those guilty are allowed to go on unwarned in the evil of their way. Nothing is heard of the movement except on the floor of Synod. Then, without being told why, members are asked to adopt a new theory, which to be adopted intelligently requires careful

examination. No doubt the majority believe that spirituous liquor is a medicine and can be used with good results as such, yet they are called upon, without either explanation or reason—for the time consumed in the discussion in Synod is not sufficient for either—to condemn it as a poison and oppose its use as a medicine. The result is, temperance resolutions are postponed, and those outside of our church who do not wish us well, say we are opposed to the temperance movement.

The question in all probability will again be brought before Synod. As a church we are so much opposed to intoxicating liquor, that if it can be shown its use under any circumstances is wrong, we as a church will accordingly so condemn it. What is needed is light. Let the advocates of this theory now show why they believe in it, and why they ask the church to adopt it. Let them open the way for discussion. The progress of all reform is slow, so let them agitate and agitate this, until, if found to be a reform, it is so acknowledged and accordingly adopted. This is a duty they owe to themselves and the Church. Otherwise why bring such questions before Synod, and have members vote annually upon that upon which the great majority cannot vote intelligently? *

CHURCH EXTENSION.

It is admitted by all that the burdens of weak congregations should be borne by the strong, and that earnest efforts should be made to lengthen the cords and strengthen the stakes of the church. By what plan shall this be most readily and effectively accomplished? The old way, long tried by our own and other denominations, of leaving each congregation to devise and execute their own plans, has been found a failure and is generally abandoned. Under this mode the burden of helping the weak falls upon a few congregations, who were wearied by the frequency and extent of the calls made upon their liberality. At least one-third and often one-half the amount collected was expended in the salary and expenses of the collector. The congregation was left weeks and often months without ordinances while the pastor ("Is thy servant a dog, that he should do this thing?") was begging money from door to door. And at last the relief obtained was so inconsiderable that the congregation staggered under the burden it was forced to carry; or as has been too often the case, borne down by debt, unable to keep a pastor—*died!*

The plan of a Board of Church Extension is now adopted by nearly all denominations. It does not propose to build houses of worship from a common fund, nor to relieve congregations from a special effort to raise among themselves the necessary amount. But the design of such a Board is to relieve congregations from debt, when they have done all they could to erect a house for the worship of God.

How has this plan worked among us? The *first year* eighteen congregations contributed $795, from which the Board gave to Oil City congregation, the only applicant, $500. The *second year*, thirty congregations forwarded $1,744, in some instances doubling the contributions of the former year. The Board had two applications for help,

viz., Kossuth congregation, to which they gave $600, freeing them entirely from debt; and Indianapolis congregation, to which they gave $1,000, relieving them and their earnest pastor from all indebtedness except $750.

Thus far in the *third year* thirty congregations have sent us collections amounting to $1,266. Of this, $451 was given by one congregation, $143 by another, and $81 by another, or more than half by three congregations. A number of the larger congregations which contributed in former years have not as yet taken up collections.

Now consider, the scheme was new and not well understood, many forgot entirely its claims, and others, uncertain of its success, did nothing; and yet thus far the requirements of all applicants have been satisfactorily met. In inaugurating the scheme and publishing circulars to bring it before the church, $74 were expended. In collecting and disbursing the money there has not been one cent of expense to the church. *Every dollar contributed goes to the relief of weak congregations, without any waste of precious time by the pastors; without any congregation being deprived of ordinances a single Sabbath; without any money spent in traveling; and without any burden being felt by any one*, all contributors giving voluntarily without any influence compelling them to give more than they are able.

This year we have applications for aid: from Baltimore, for $1,500; from Monongahela, for $1,000; from Slippery Rock, for $500; and from Elliota, Minnesota, a promising missionary station, under the care of Rev. J. S. Buck, for $600, making a total of $3,600. To meet these demands we have only $1,600 in the treasury, and must have $2,000 more before the first of March, or else disappoint the hopes of brethren who look to us for aid. There are eighty-six congregations in the Church. If the fifty-six will do even as well as the thirty have done we can meet all demands.

Will not the *whole Church* give us their earnest co-operation in our effort to extend the Reformation vine by providing comfortable sanctuaries, wherein perishing sinners may assemble to hear the word of God? Let our pastors and sessions faithfully comply with Synod's direction and take up the collection, presenting our urgent claims. Let all our members observe the apostolic rule, 1 Cor. 16: 2, and give as God prospers them to this and the other schemes of the Church. Then very soon all our congregations will have good church buildings, free of debt; and as new stations are planted buildings can be erected, and our beloved Zion will do her part in securing for Christ that precious promise of his Father, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

J. C. K. Milligan,
Secretary Board of Church Extension.

YOUNG MEN'S PRAYER MEETINGS.

Mr. Editor—The readers of the *R. P. & C.*, it is to be hoped, were greatly edified by the perusal of an article in the November number, entitled as above. That ominous silence which so long has been

maintained has now been broken, and S. R. G. has come forward, the champion of the good old ways—the enemy of innovation. Young men's prayer meetings have received a blow, from which they cannot easily recover. At all events "our young friends" cannot go on unrebuked.

For the satisfaction of the writer, it may be worth while to state that his article will be read with a great deal of interest by one class of persons—good pious people, who appear to think religion, at least in part, consists in finding fault and opposing change. For their benefit he should write often. He must not let the idea, "we may be thought sarcastic," prevent, as unless told, very few would suspect it. That sarcasm is of the harmless kind. "The advantages of the present system to young men" given, are indeed amusing—"liberty to sing fast tunes, have short sessions, and to have a greater degree of freedom and happiness." His idea of freedom and happiness may be inferred from the illustration brought forward—the sons of Job. It must not be inferred that young men's prayer meetings are the only places where these advantages can be enjoyed. Let S. R. G. come occasionally to our church—no difference about name or locality, and he will hear tunes sung fast enough to satisfy any young man, however fast he may be. If he sits for a few Sabbaths in our choir he will have fully as much freedom and happiness as in any young men's prayer meeting he ever attended. Why! sometimes it is as good as an entertainment. And yet, we have old men, and good old men. Their presence does not have the beneficial effect claimed. And as for short services, why, there is one society in one of our congregations composed exclusively of old people, where the rule is to have one worship and then conclude—the exercise, altogether, usually not exceeding forty minutes. How are we to conclude that the reason why our young people attend church, is because of the "fast tunes and the greater degree of freedom and happiness," or the reason why these old men attend their prayer meetings is because of the short sessions? The conclusion follows in the one case as much as in the other.

"Short sessions, fast tunes and greater freedom and happiness" in themselves do not constitute an objection to prayer meetings. They are a great advantage, provided not carried to excess. The idea that to be good, a prayer meeting must be long, sing slow tunes and have a great degree of stiffness and formality, is ridiculous. And yet, this appears to be a common theory. Slowness and stiffness are mistaken for piety and devotion. The result is, the mode in which many prayer meetings are conducted is very well calculated to make them exceedingly wearisome. People attend, because of a sense of duty, not because it is a pleasure.

To see the truth of this, all one has to do is to attend regularly some of our societies. The mode of conducting the exercises is about as follows: When the hour for commencing has arrived, if a number of members be present, some one breaks the silence by remarking, "Well, I believe it is about time to commence." Then a pause. In a little some one sees whose time it is, and remarks, "Mr. A., I believe you are farthest back." Mr. A. pauses a little, walks slowly to the

table, deliberately takes the Psalm book into his hand, occupies two minutes hunting a suitable portion to sing, and then commences. Probably the psalm is very joyful and exultant. Mr. A., however, can sing only three or four tunes, and these he sings turn about. All are very solemn, but it is the tune of the most solemn of all to-night, so, as the result, a song of triumph becomes a dirge. This being done, two minutes more are spent hunting a chapter. After prayer there is usually another long pause. Then comes the inquiry, "Does any one know where the question for to-night is?" After considerable delay, the question is found, and then comes the "putting round." "Mr. B," says the chairman, "the question is with you." Mr. B. after a little reflection, prefaces his remarks with, "Well, I have but little to say," and then makes a fifteen minutes speech, which but few either young or old, hear. In the course of time the members are very much relieved by hearing, for this they do hear—"But I have nothing further to add, I pass it." Mr. C., sitting next, in a little discovers it his time to speak. He then gives his little speech he has given once a week for a long time, "I am pleased with the remarks made, I have nothing to add for information, I pass it." And so, on it goes, each taking care to waste some time. Now, how are the members engaged? Some are sleeping, some yawning, some exhibiting great signs of weariness, and nearly all wishing the remarks were done. And when the society is dismissed, very often persons who did not speak during the meeting, when coming out are heard to say, "Mr. D's. prayer was exactly fifteen minutes long, I timed it," or "Mr. E. always reads the longest chapter in the Bible," or "Mr. F. is always so prolix, why will he talk, when no one wants to hear him?" or "Mr. G. has such strange views of things. It is a pity he presents them here."

This is a reality. Reader, is it not your experience? And have not you a hundred times longed for some change that would make some members of your society exercise a little common sense? Now, if the sessions of young men's prayer meetings are short—though the time spent, well spent,—if in the worship fast tunes are sung, when evidently the psalm requires it, if there is such an entire freedom from unnecessary restraint, that the members can without fear speak one to another, and thereby have greater happiness, surely they are deserving of commendation; and those meetings which do not now enjoy these advantages can learn, and as the result both become more interesting, and secure a better attendance of the youth.

Those persons who attend the young men's prayer meeting never had the least intention to seek "an enjoyment which shuns the society of good men." Nothing could be farther from their design. Those meetings, in perhaps every case with us, originated in a necessity. Young men connect themselves with the church, intending to discharge all the duties a profession of religion requires. They soon found great difficulty in conducting worship and speaking to the question in the presence of those more advanced in age. They also knew others who for the same reasons hesitated about connecting themselves with the church, and also others who attended no society, but who perhaps might be influenced to come with them. For mutual benefit they or-

ganized a prayer meeting. The aged are not excluded, but invited to visit. The pastor visits that society just as the others. The exercises are the same in all. This then is their origin. Certain persons that feared the Lord "often met together to speak one to another" about the Lord. There is nothing peculiar about this. The origin is good. The deportment of the members is such as should be in such meetings. That levity of which we read is almost unknown. The good that results is soon seen. These persons who wished to become useful members of prayer meetings obtain experience, and soon have sufficient confidence to join with their older brethren, and in four cases out of five do join—although generally unable to change the "modus operandi." Others take their place. Some who never think about attending such places are prevailed on to go. Brought under religious influences, gradually they become interested, until at last they too connect themselves with the church. Thus "the truth of God is borne along from one age to another."

It may be said, if the sessions of different congregations did their duty this neccssity would not exist. Well, but what session does its duty? How many of our congregations would be greatly advantaged had they such meetings? For now there are none to notice the youth. How many of our young men, now apparently lost to the Church, would be reclaimed?

Such are the meetings condemned, such their origins, and such their design. What possible resemblance is there between those who frequent them and either Job's sons or Reboboam?

The illustrations are, like some of the passages of Scripture quoted, excellent in their place, but entirely foreign to the subject.

J. A. R.

Selections.

THE MAJESTY AND SUPREMACY OF THE SCRIPTURES CONFESSED BY A SKEPTIC.

ROUSSEAU.

I WILL confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influenec on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible, are they, compared with the Scriptures. Is it possible that a book at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthnsiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his dealing! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man loaded with all shame

of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it.

What prepossession, what blindness must it be to compare the son of Sophronius to the Son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals, others, however, had before put them in practice; he had only to say, therefore, what they had done, and reduce their examples to precepts. Aristides had been just before Socrates defined justice. Leonidas had given up his life for his country before Socrates had declared patriotism to be a duty. The Spartans were a sober people before Socrates recommended sobriety. Before he had ever defined virtue, Greece abounded in virtuous men. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amongst the most bigoted fanaticism, and the simplicity of the most heroic virtue did honor to the vilest people on earth. The death of Socrates peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pain, abused, insulted and accused by a whole nation, is the most horrible that could be feared. Socrates in receiving the cup of poison blessed indeed the weeping executioner who administered it; but Jesus in the midst of excruciating torments prayed for his merciless tormentors. Yes, if the life and death of Leonidas were those of a sage, the life and death of Jesus are those of a God.

Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in part only shifts the difficulty without abbreviating it. It is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospels, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero.

THE CHURCH OF ROME THE ENEMY OF PROGRESS.

MACAULAY.

FROM the time when the barbarians overrun the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization and to good government. But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in

wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant Canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, however justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church during several generations possessed so little authority as in France.

LETTER TO A YOUNG MAN ON HIS CONNECTING HIMSELF WITH THE R. P. CHURCH.

THE following letter we publish at the request of the person to whom it was written. The advice given is seasonable now, as then.

BYRES, NEAR KILMARNOCK (Ayrshire, Scotland), May 30th, 1837.

MY DEAR YOUNG FRIEND—The step you have recently taken in uniting with the congregation of ——— is one of the most important in the history of a human being. You have now passed the barrier that separates the people of Christ from the world, and entered on a new relationship, involving new duties, and conferring privileges to which the world you have forsaken is an entire stranger. I sincerely congratulate you on the high honor to which the free grace of God has called you in early life, and trusting to your Christian candor rightly to construe my motives, I beg your earnest attention to a few counsels which may not be regarded as inappropriate at the present time; therefore allow me to point out, in a few particulars, the course you should study to pursue in the new and honorable relationship

upon which you have now entered. And these will regard—1st. Your personal piety; 2d. Your duty to the congregation; 3d. Your conduct in the world.

1st. *Your personal piety.* This will give *tone* and *character* to your whole life. If it should prove to be deep and solid, constantly fed by the Holy Spirit in the rich grace of the glorious gospel, and maintained in daily vigor by daily "fellowship with the Father, and with his Son Jesus Christ," then it will imbue your entire being with the spirit of holiness and of God. Wherever you go, you will carry about with you the atmosphere of heaven, and all who behold you will see almost at a glance, that you "walk with God." But, my young friend, if your religion should be one of mere formality, the child of lukewarmness, or the adopted offspring of the fashion of the day—if it should be evident that you maintained but little or no close intercourse with God in Christ—then, my young friend, although you may pass in the crowd as a *professor* among others, yet you will have added but a *name* to the church, and taken no more than that name from the world. In this sad case there will be nothing gained by the one party and nothing really lost by the other.

That this may not be your unhappy condition, permit me to recommend that you diligently study to cultivate—1st, an *earnest* piety. An earnest piety is a reality, a living substance, and not a shadow. Being warm within, it will spread a healthy, genial glow without. It will converse with the invisible—an invisible God, an unseen Saviour, and an eternal world. Its food will be the heavenly manna, and the love of God in Christ Jesus will be its strength and joy. It will hunger and thirst after righteousness, and with the "sweet singer of Israel," it will say unto God, "I love thy commandments above gold, yea, above fine gold" (Ps. 119:127). True, solid, *heart*felt religion will be its constant delight; and while large numbers around you give daily and painful proof that they are Covenanters *only in name*, and but dry and barren branches, this earnest piety shall convince both the world and the church, that you are a true Christian, and a worthy follower of your honored and persecuted forefathers, who on our wild moors and bleak mountains contended for despised truths even unto death. 2d. Cultivate a *humble* piety; aim to know your own corruptions, and beg of God's Spirit to teach you even the depths of your natural depravity. *Never be afraid of knowing how sinful you are.* A wise man will thank a physician for acquainting him with the *whole* of his case; and nothing will so surely correct that conceit common to many, as to study your own heart. It is a painful spectacle to witness a young Christian carrying about with him an air of assumed superiority over those around him. See his actions, hear his words, listen to his sarcasms: all full of pride, and denoting beyond all question that he believes himself to be more pious and intelligent than any other member of the congregation. O, it is a sad and a humiliating sight to see a young man treating with contempt his elders; and busy in affording proof upon proof to all persons of penetration, that whatever else he may know, *he does not know himself.* Study, my dear young friend, to avoid this common evil, and aim to imbibe the spirit of the

apostolic injunctions, "Be clothed with humility;" "in honor preferring one another." Possessing this spirit, you will not be ashamed to admit with one greater than any of us, that you are "less than the least of all saints."

2d. *Your duty to the congregation*, and in this is included your duty to your minister and other office-bearers and to your fellow members. To your minister you owe reverence, affection and submission. He is "over you in the Lord;" and stands to you in the ministry in the stead of Christ. He studies, and prays, and labors for your welfare. He has, under God, the care of your soul in his keeping; and will have to act toward you as "one that must give account." He is to warn you and teach you in all wisdom, that he may present you at last "perfect in Christ Jesus." Reverence his office and person, and as your elder receive his instructions with meekness—and should there arise a difference of opinion on some minor points, be not hasty to conclude him wrong, but retire to your closet (I trust you have one), "search the Scriptures," and pray earnestly to be led into the truth. Never suffer his ministry to be contemned, nor his character to be aspersed in your presence. Prove that you honor your divine Master through his ministerial servant, and as you may not permit your Lord to be maligned, never permit his servant to be assailed without protesting against it *in the presence of the traducer*. Set your face as a flint against all such doings. Support your minister cheerfully and liberally according to your ability. Pray earnestly for him, for his piety, his teaching ability and his success; and confine not this duty to the "fellowship meeting," but let it ascend from the altar of your heart, both in family worship and in your closet. Honor his ministry by the regularity of your attendance upon it, and make it your study to be in your seat before he enters the pulpit. This will afford you an excellent opportunity for meditation with your God, and it will furnish an excellent example to your fellow members.

Thus, my young friend, act toward your minister, and he will have reason to thank God for having placed you under his care; act in the same manner to those in the eldership, and God will bless you. Avoid "occasional hearing," and by your thus attending to the law of the church you will avoid giving your minister and the elders trouble and uneasiness. To your fellow members you owe sympathy, assistance and support. They are your brethren, members of the same heavenly family, and traveling together to the same heavenly home. Toward them all, both juniors and elders, act in a Christian spirit; when they chide take it in good part, for it is for your good. Love and respect them all, for it is your duty; and above all, pray for them, and on particular occasions take their cases specially unto God. Thus, my dear young friend, I have in a very brief manner marked out your duty to the church of God. I have now space only for a few brief remarks.

3d. *Your conduct in the world.* If in the absence of more complete advice, I were to refer you to one passage alone as containing a perfect summary of what should be *your* conduct in the world, it would be that fine one in Philip. 4:8. No human code of laws was ever so clearly, yet so fully condensed as the practical rule of the gospel as

that incomparable passage. Read it, my young friend, again and again, pray over it, until its spirit and precepts shall pervade your inmost soul; and meditate upon it, until "whatsoever things are *lovely*" shall be as your living law *before* the world. And now, having, though imperfectly, attempted the discharge of this agreeable duty, I commend you to God and to the word of his grace, in the full assurance that your best friend will be *with you*, "even unto the end of the world;" and trusting to his grace, looking to him for succor, and copying his worthy example, you may be a consistent, holy, useful and happy member of the church of God below, and a real successor of Scotland's martyrs and confessors, who, amid persecution and detraction, witnessed and bled for the "crown rights" of the Redeemer. Venerate their memory! Long may the child, our nation, and our church here in Ireland and America, as a body revere them.

"The child will lisp their names with reverence deep,
And tell the moorlands where their ashes sleep;
The female heart the martyr's name recalls,
And beauty's tear o'er flower-clad ashes falls,
The virtuous tear that Scotland's daughters shed,
Reflects the glories of *her* martyred dead."

Yours in gospel and covenant bonds, W. A. D.

MINISTERIAL SUPPORT.

THE question of Ministerial Support is being discussed now in a manner that will very probably produce a change. Nearly all our exchanges have articles —some of great length—showing that the salaries now given are entirely inadequate to a comfortable livelihood. From an article in a late number of the *Independent*, entitled "Work and Pay," sent to us by a friend, we take the following extract. The writer shows that no hardworkers are so underpaid as the literary class, and then that no class of hardworkers is so underpaid as the ministry.

"The salaries of Christian ministers are a disgrace to the Christian religion. Every fifth church in this nation is a town poorhouse, and keeps its minister a pauper. Not far from five thousand American clergymen receive an annual salary of less than five hundred dollars. These we do not call underpaid: they are not paid at all—they are simply starved. But, of those who are paid, thousands receive about fifteen hundred dollars—a sum which, according to the present value of money, is just enough to keep a minister's family in poverty, rather than in comfort. The small children of such ministers ought, when they grow up, to sue their fathers' congregations for neglect of innocence in their tender years. A salary of about twenty-five hundred dollars a year, for a minister, is considered generous; when, for a book-keeper, it would be considered mean. If a man of brilliant pulpit gifts receives ten thousand a year, he is piously thought to be exposed to the vanities of the world and the temptations of the devil. And yet, if a factory-running, mill-grinding, iron-rolling deacon, whose income is a hundred thousand, can manage to keep his face toward Zion, is it not quite as

easy for his minister, under a tithe of that income, to walk just as straight a path? It is our deliberate conviction that the only clergymen who, in proportion to the means of their congregations, are liberally paid, are those who receive less than five hundred dollars a year; and these, as we have said, are not paid at all. We know of congregations who ride to church in wealth, and compel the minister to walk to it in poverty. But if any man under heaven has a just right to a noble competence, it is a Christian pastor who gives a noble zeal to a noble work. The minister of a large, influential and intellectual congregation, whose minds he is to mould, ought, for the sake of his own mind that is to mould theirs, to possess a library worth five thousand dollars. The intellectual and moral independence—nay, the spiritual vitality—of the whole American pulpit would be visibly increased during the coming year, if, with the first of January, every congregation would add to its minister's income twenty-five per cent. O comfortable church-member, sitting in your new gown, by your coal-fire, go to your next church-meeting, vote your minister a better salary, and let him repay you with better sermons."

Missionary Intelligence.

WASHINGTON MISSION.

WASHINGTON, D. C., Nov. 26, 1867.

DEAR BRETHREN—You ask me to send you a descriptive account of our schools and work. Our schools are so much like other schools, and our work so much like what it has been, and I have described it so often, it seems to me like re-writing an old story. But maybe it will not seem so old and familiar to others as it does to me; and I shall consider myself amply paid if, by giving this account, I can create a livelier interest among the people in our work.

Our schools are all prosperous, and are becoming every day more permanent, and will very soon be acknowledged, not only as existing, but as a most important and necessary part of our municipal arrangement. Opposition to them grows feebler every day.

As to our part in these schools, we have four teachers in the work in this city. Two—Miss S. E. Morse and Miss H. M. Johnston—are employed by the trustees of colored schools, at a salary of fifty dollars per month, which is paid monthly. These two ladies conduct their schools in a new brick school-house, erected last summer by the trustees for colored schools. The house has rooms for eight schools of sixty pupils each, accommodating in all four hundred and eighty, and is situated on E street, south, between Eighth and Ninth streets, about three-quarters of a mile from our house. Our teachers still retain the most of their old pupils who went with them to the new house.

The other two teachers—Miss Kate Trumbull and E. A. Jameson—teach in the house on Sixth street, between M and N, south, where we also hold our Sabbath exercises, having abandoned our building on

First and N, as being no longer suitable for our purposes. These last-named teachers are employed and paid by the Central Board, but the trustees of colored schools have agreed to furnish fuel for us for the winter. Miss Jameson's school numbers about sixty; average attendance very good; per cent. of attendance from ninety to one hundred from month to month. Miss Trumbull's school is not so large, numbering only forty, while her average and per cent. of attendance are about the same in proportion as the other.

In all four of our schools we have two hundred pupils, besides a night school of about forty pupils, taught by a lady from Syracuse, Miss Gilcrist, who came to me and wished me to take her under my care, and give her a room and school, stating that she was employed and paid by the County of Onondaga, N. Y. I thought it best to give her our night school, as the day teaching is quite enough for any of them to perform, and she teaches five nights in the week.

Our Sabbath school is in a very flourishing state, and is as large as our teachers can do justice to. We might increase it very much in numbers, but that would increase the labor and decrease the interest on the part of pupils. So we think it best for us not to try to increase our numbers until we have the teachers to instruct them, but labor faithfully as we can with our present number, which is about one hundred and fifty. Our Sabbath school teachers, with the day school teachers, already named, are Mrs. E. C. Johnston, Mr. J. N. Taggart, of the U. P. Church, and his wife (formerly Emily Divoll), and her sister, Mrs. M. J. Downy, and Mr. Joseph Page, a young man of piety and zeal in our work, who has also been in connection with our Sabbath school almost every since it started.

On reviewing the experience of the past year, while we are painfully conscious of great imperfection in our weak efforts in our Redeemer's service, and feeling many discouragements, we yet find much to cheer, strengthen and encourage us. Our health has been measurably good, and the health of our scholars; and the interest manifested in, and attention to, our instruction seems to be great, and we have reason to hope will be, if it is not now, fruitful. For my own part, I feel a deeper interest in our Sabbath school now than I have ever before felt, because I think it better than it has ever been under my direction; and one of our best blessings and greatest encouragements is the unity and harmony of feeling and purpose felt and exercised by all the teachers and all the friends of our work here. No jar, no ambitious scheming, but each, apparently, actuated from a pure motive of doing good. Will the Lord not bless our humble efforts to further his cause among this benighted people?

We have had our first communion in Washington, and I feel that we have had a refreshing time from the presence of the Lord. Not, 'tis true, by large increase of members, but by being permitted to gather a few of the first fruits of our mission.

The Board directed me last June to confer with the Philadelphia Presbytery, and by their aid and counsel to dispense the Lord's supper here as soon as I thought fit. I accordingly went up to Presbytery on the 28th of October, and was advised, with the assistance of

the Baltimore session, to carry out the direction of the Central Board.

The third Sabbath of November was appointed for our communio. Rev. W. P. Johnston came over and preached for us on Thursday evening, from the words, "Lovest thou me?" and on Friday from the text, "Behold, we have forsaken all and followed thee; what shall we have therefore?" Mr. H. Smith, elder, was with us during the service. On Saturday session was constituted, and four applicants were examined and received into communion of the church. Their examination was thorough, and, in some points, rigid, but in all highly satisfactory and encouraging to us. Their names are Benjamin Ellis, and his two sisters, Lucy and Lizzie Ellis, who have been connected with our schools since their commencement. These had never been baptized; and John Washington, who has also been in our Sabbath school from the first. There were others whom we expected to unite, but did not; yet we feel confident that their hearts are with us, and will soon unite with us, if opportunity is afforded them.

It is Saturday evening! We are all anxious about to-morrow. Shall the Lord be with us? Will he bless us? Will he cause his face to shine upon us and give us peace? Will he, indeed, encourage us in this first attempt to keep our New Testament feast here? And will the heavens smile upon us, or will they gather clouds and frown upon us? Such were some of the thoughts passing in our minds as we plead with the Lord to favor us. The Sabbath dawns in all the glories and beauties of a Southern autumn day. We are glad. We go to our house of worship, humble though it be, yet we expect the Lord will be there. We find many friends assembled—if not to sit down with us—to join in our worship and cheer us with their presence. Many members of the U. P. Church, and all the members of the Reformed Presbyterian Mission (N. S.), of Alexandria, were present, and all the external circumstances were truly cheering and refreshing; and thus far we were constrained to feel that the Lord had heard our prayer and sent us good cheer. Our brother, W. P. Johnston, had returned to his congregation on Saturday, and the work of the day devolved entirely upon me. Our exercises were much the same as in all our congregations. After explaining a part of the 63d Psalm, I preached from Rev. 1 : 5, "Jesus Christ the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth," treating it in the natural order of the text, exhibiting Christ in his three-fold office of Prophet, Priest and King. After the sermon, the three candidates for baptism were called forward to be baptized, who, after answering the usual queries and taking the usual vows, were baptized in the name of the Father, Son and Holy Ghost. During this part of the exercises all were affected to tears—tears of joy that three persons so young, and amid such discouraging circumstances, had joined themselves to the Lord; and I feel confident there was joy in heaven over these three, as they took up their line of march under the Captain of our salvation. The next part of the day's service was to debar and invite, after which our little table was filled with fifteen communicants, Brig. Gen. Ekin kindly leading us in singing a part of the 24th Psalm.

I then saw what I had long wished for, not only a mingling together of white and colored in praising one God, but a union of interest and feeling around the sacramental board, and a solemn profession, over the symbols of Christ's body and blood, of our faith and trust in one common and loving Saviour. But enhancing our interest on this occasion, was the fact that these were persons whom we had taken by the hand and led all the way up till they had taken refuge in Jesus. May they be *continually* with *Him*. May *He* hold them by the right hand, guide them with his counsel, and afterward receive them to glory. After reading and explaining the words of institution, &c., the elements were distributed and the closing exercises finished, when the congregation dispersed, all feeling glad in heart, and many saying as well as feeling, "It was good for me to be there." Oh, it is sweet to have such a time of refreshing from the presence of the Lord, in the midst of our toils, trials and discouragements. We feel stronger and fresher for duty, whatever that may be—whether to stay here longer, or go elsewhere to labor for our "good Master." Some may be discouraged that we had not a larger increase or addition to the church; but, my dear friends, you must consider the material we have to work upon, and the degradation from which they are to be raised, and then you may not wonder that we have only four. But do our congregations do more who have almost every advantage over us? It may, indeed, be a small recompense for our toil and the church's money and prayers; but I trust this is not all our harvest. The seed is growing; some has just fallen into the ground, other has just begun to germinate. Again, some have grown and are developing the fruit of the word, and others, we feel, are nearly ready to be gathered into the church. Let us not despair. I do not, nor *will* I, so long as I can claim the promise, "Lo, I am with you alway." I do not expect large accessions yet; it is not time, nor do I think that Covenanters, in general, need expect large accessions to our church. It is our duty to act as out-posts—to watch and *wait*, and pray for "the times of refreshing from the presence of the Lord."

Now, as to my work among the whites. I try to preach once a week to the white people of the city, with what effect I hardly dare say, lest I might be thought vain; for a wise man said: "Let another praise thee and not thine own lips." I try to preach present truth as much as possible, and present our *great* principles when occasion offers. And on one occasion, when I had preached to one of the largest and most active of our city congregations, a friend came forward to congratulate me on my success, saying, "I was glad to hear you present so ably, clearly and forcibly that grandest of all grand truths, Christ's supremacy over the nations. It will no doubt do good." I would not wrong my friend by even suspecting him of flattery, who is a person of no mean capacity, and possesses a large influence in and about Washington. I never refuse an invitation to preach when it is consistent with my other duties to do so. I preach in barracks and in hovels, in the grandest churches, and not unfrequently in that grand old temple where our first parents worshiped—in the open air, under the broad canopy of the sky. A few days ago one man—a member of the U

P. Church—told me if I would stay here and continue to preach part of the time to the white population, he would pay fifty dollars annually for my support. My friends, these are some of the facts connected with our work here, stated in my plain way, for my pen is not very facile; and I could tell them with my voice much better than I can write them. I know not if you will think them encouraging, but they have served to lighten our path many a time when we were ready to give up in despair.

But my letter has grown much longer than I had intended, and I must now close by asking your earnest and unceasing prayers for us here, and if you approve of our work, a hearty and cheerful support and co-operation, and then we shall know that our labor will not be in vain in the Lord. Yours, very truly,

J. M. JOHNSTON.

To the Central Board of Missions.

P. S.—There is one other thing I might mention in relation to the condition of the freedmen here, that there being but little provision yet made for their relief, there is likely to be a great deal of suffering among them, and I dread the winter on their account.

LETTER FROM MINNESOTA.

ELLIOTA, MIN., Dec. 2d, 1867.

DEAR BROTHER WILLS—You have in all your letters intimated that some description of the great North West would interest you, and, probably, the Church at large. It is a difficult task, and I am sure its accomplishment will prove very unsatisfactory. I need not tell you that it is a very large country; and yet it is only about forty eight hours by rail from Pittsburgh to St. Paul, via Chicago and Prairie du Chien. The connection has only been completed about a month. Well, suppose you come to take that pleasure trip next summer. Buy your ticket for St. Paul, as above, but after you get across the Mississippi, ask the conductor for a stop-off check at Cresco, Iowa. The livery man will take pleasure in driving you to Elliota, fourteen miles, for ——. When you get there, Mr. Thos. Elliott will take us where we want to go, in a two horse wagon. Where will we go? To see the new church first, which I hope will be nearly finished. Then, to see the few men, only two of them Covenanters yet, by whose liberality it was built. Ask any of them what the prospect is for a congregation at Elliota, and they will tell you, "It depends on how many Covenanters remove to this place, and how many of the present inhabitants embrace our principles, and of course, neither of these can be definitely predicted." As to the latter class, there is more than usual interest manifested, and less than usual difficulties exist. There is not the usual thirst for politics. The Psalms of David are their favorite songs of praise. It would be assuming too much to say how many of these persons will join us. As to emigration, it is impossible to tell anything about it. Some persons write for information, but what use they make

of it is more than I know. I spent almost half a day writing a letter to a man who gave me his address as Laporte, Indiana, and it returned the other day marked "not claimed." My information is usually somewhat as follows: This place can properly neither be called "a new country" nor "an old country." There is no government land, but there is plenty of unimproved land. Prices range from five to twenty dollars per acre. There are but few good houses, but the people are beginning to build. I do not know any country place where a good mechanic could do better. The farmer finds a good soil and a ready market. The wheat crop is the principal one, which is usually a very large yield. As to fruit, it is yet an experiment. There are some good apples produced in the vicinity, but they are scarce. Timber is not very plenty, but since the fire has ceased its annual ravages, young groves have sprung up with great rapidity. The peat bogs of Minnesota are a new sensation, and some of them are found near Elliota. If they prove what men hope for, they will be to Minnesota what the coal mines are to Pennsylvania. But perhaps you have had enough of Elliota. So we take the cars again at Cresco, and in eight or ten hours we are in St. Paul. We stop with Mr. John Aiten, with whom I spent a week in August. If we don't be well treated he must have forgotten something since then. His is the only Covenanter family in St. Paul, though if that field had once been cultivated properly, there is no telling but the pleasant society which existed there might have grown into a large congregation. Tell the committee on "National Reform" to send an energetic man there for a few weeks, with his mouth full of arguments and his pocket full of documents, and I am sure he will do good. Society is ripe for reformation. I believe you said you wanted to go to St. Cloud. When we are so far north we may as well stage it up the Sauk Valley, and see our friends of Lake Reno and Round Prairie. How glad they will be to see us. How warmly they will grasp our hands. It will not be long till we will have an opportunity of telling them our errand. By the way, it is very surprising that the Board can find no one to undertake this mission. I should consider it one of the most pleasant and hopeful ones in the Church. Just think of it. About thirty members in full standing to start with, and thirty miles of fresh missionary ground between the two stations. The man who could not do something there ought to——have a call to a large city congregation. It is a new country, to be sure, but the people will give the minister the best bed in the house—and they all have a best bed—and they will kill one chicken, if they have but two, and they will open their last can of peaches, if, indeed, I left any. I keep it as a little green spot in my memory, and shall cherish it to my dying day, the delightful month I spent on the frontier. I expect to visit Lake Reno and Round Prairie again, but they will not then be the frontier. Two things yet remain, the climate and the health. This has been the finest autumn I ever saw. But winter has set in now. Last Saturday the thermometer stood ten degrees below zero. But the cold, somehow, does not affect one as it did in the East. I have not felt chilly since I came to Minnesota, and that is saying much for me. I have every evidence that the climate is a healthy one. I would not

advise feeble consumptives to come here in winter, but persons whose lungs are not too much diseased will almost surely receive benefit from a summer trip. Hoping this may prove satisfactory as far as it goes, I subscribe myself, Very truly, yours, JAS. S. BUCK.

INTERESTING MISSIONARY INTELLIGENCE.

MRS. Emma G. Metheny writes from Latkiyeh, Syria, under date of October 12th:

"They are progressing well with the Mission building; but it will be some time yet before it is ready for occupancy. In the meantime Miss Crawford has several little girls who go to her to be taught. We trust it will not be long until we have the school opened, and that the attendance will be good. Miss Crawford's heart is in her work and I am sure she will be abundantly blessed in her labors. We like her so much. I find in her a pleasant friend and companion, and this helps to make more endurable my separation from friends at home. She has been exceedingly kind to us in our sickness.

"I must tell you some things about Selim Sâleh which delighted us very much, and I am sure will interest you. Selim is a lovable Christian. He would not be called a very bright boy, yet the Spirit gives him utterance, and it is astonishing how he can answer these people. We have a little book store in Latakiyeh for the sale of Bibles, Testaments, &c.; Selim attends to selling the books, and also talks to the people when he has the opportunity. One day he went to open the store, when he saw written on the door in Arabic with lead pencil, 'Here is hell, and the Protestants, Selim Sâleh and all who follow him, are going there.' He took his Testament, *pen and ink*, and wrote in reply, 'Peter says, But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall perish in their own corruption.' Wasn't that a good answer? Again, some time since there was a man who wished to join the Protestants and made great pretensions of being good; but the root of the matter was not in him, and he soon turned aside. This man wrote a letter to Selim, and in reply Selim quoted the three last verses of the second chapter of 2d Peter. You can read them for yourself and see how appropriate they were. But I must close for this time."

Presbyteries.

OHIO PRESBYTERY.

PRESBYTERY met at Muskingum on the 6th of November, 1867. The meeting was harmonious, and the business transacted was mostly of local interest.

Mr. H. P. M'Clurkin, who had been appointed to present the subject of Constitutional Amendment before the lower church courts of other denominations, reported that he had complied as far as opportunity

afforded. His report was accepted and approved, and his appointment continued. Mr. M'Farland, who had been appointed to lecture on the subject, also reported progress, and was continued in his appointment.

The pastoral relation between Mr. J. C. Boyd and the Sandusky congregation was dissolved, and his whole time given to the Utica congregation, who promise to raise his salary to seven hundred a year. Mr. J. C. K. Faris was appointed to preach in the Sandusky congregation and declare it vacant. The moderator, Mr. Jas. A. Thompson, at the hour appointed, preached an appropriate sermon from Hab. 3 : 2, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The congregations were directed to raise Synod's traveling fund for next year, so as to be forthcoming by the next meeting of Presbytery. All are directed to be prompt in this matter. (Vacant congregations will please notice.)

Presbyterial visitation of the congregations was attended to, and the examination sustained and considered satisfactory, except in so far as the treasurers of the congregations are not ordained officers.

The Committee on Supplies was continued, of which Mr. J. C. Boyd, of Utica, O., is chairman. Vacancies desiring preaching will correspond with the chairman. Mr. H. P. M'Clurkin was appointed on the Board of the Theological Seminary.

Jonathan's Creek congregation having requested a meeting of Presbytery for the adjudication of some matters in the congregation, Presbytery adjourned to meet at Jonathan's Creek, on the last Wednesday in April, 1868.

J. C. K. FARIS,
Clerk of Presbytery.

IOWA PRESBYTERY.

THE Iowa Presbytery of the R. P. Church met in Clarinda Church, on Monday, September 23d, 1867, at 2 P. M. After sermon, Presbytery was constituted with prayer by Rev. D. M'Kee, Moderator. There were but three constituent members present. There was much important business before the Presbytery, part of which was laid on the table till the next meeting of the Presbytery. A call from Kossuth congregation, upon Rev. R. Johnston, of Vernon, Wisconsin, was sustained as a regular gospel call, and a commission of Presbytery, consisting of C. D. Trumbull, S. M. Stevenson, J. M. M'Donald, and Elders M'Connel and Rowen, was appointed, and directed to meet as soon as convenient, and if they deem it for the good of the Church, to present the call to Mr. Johnston, and on his acceptance, install him pastor of the Kossuth congregation. The petition of Kossuth congregation for supplement, was laid on the table till next meeting of Presbytery. Walnut City was recognized as a missionary station, and Revs. R. B. Cannon and J. Love, and Elder James Dougherty, were appointed to organize a congregation at Walnut City. S. M. Stevenson, C. D. Trumbull and J. Rowen, were appointed the interim committee of supplies. (The chairman of this committee desires vacant congre-

gations to inform him, immediately, as to the amount of preaching they will want.) Congregations were directed to take up a collection, at least once a year, for Presbytery's Home Mission.

The Clerk was directed to correspond with sessions neglecting to send their statistical reports, and to urge upon them the importance of attending to this matter at or before the next meeting of Presbytery. Each congregation was directed to raise and forward its respective amount of Synod's Traveling Fund, to the Treasurer of Presbytery, at or before its next meeting. The amount to be raised by each congregation is as follows:

Sharon	$78.30	Maquoketa	$22.20
Rehoboth	30.30	Kossuth	6.60
Lind Grove	27.30	Albia	9.00
Washington and Amboy	26.10	Vernon	17.10
Grove Hill	12.00	Davenport	4.50
Clarinda	34.20	Walnut City, 30 cts. per member.	

S. M. Stevenson was appointed to preach at Walnut City, on the fourth Sabbath of September.

Presbytery adjourned to meet in Rehoboth Church on the 2d Wednesday of May, 1868, at 10 A. M.

S. M. Stevenson, *Clerk.*

Obituaries.

Died, in Philadelphia, October 18th, 1867, Mr. William C. Purvis, aged 51 years. The subject of this sketch was born in Westmoreland Co., Pa. United with the church at Pine Creek, then under the pastoral care of Rev. Walkinshaw.

Mr. Purvis will be remembered by many, as he was connected at different times with the Allegheny and Pittsburgh, the First Philadelphia, and Baltimore congregations, with the last of which he was in connection at the time of his death. In the spring of 1864, Mr. Purvis moved with his family to Vineland, New Jersey, but did not expect to make it permanently his home, intending, sooner or later, to return to Baltimore, where he and his family could enjoy the ordinances as dispensed in the Covenanter Church.

Mr. Purvis, while in Baltimore, was superintendent of Sabbath School, and gained the esteem of all with whom he came in contact, either in the school, the prayer meeting or the congregation. He was a lover of his principles, strenuous in maintaining them, fearless in advocating them, yet honored all of whatever denomination, who loved the Master and professed his name. His last illness gave evidence that his religion had been of the heart and life, that he had turned once to God and did not need to turn again. His only anxiety seemed to be with reference to his wife and children, and with tenderness commended them to that God who had led him his life long. Mr. Purvis leaves a wife and eight children. May God give to them in life the same kind care he gave the husband and father, and fit all for nearer, dearer and sweeter communion than can ever be enjoyed on earth. Heaven only is the true and proper home.

Com.

DIED, in Baltimore, November 4th, 1867, Mr. JAMES DICKSON, for twenty-six years ruling elder, aged 75 years.

Of Mr. Dickson's character it is scarcely necessary to speak. As a member of session, he was faithful and judicious; as a Christian, exemplary and consistent; as a man, kind and courteous; as a hearer of the word, punctual and attentive. He was much respected by all who gained his acquaintance, and many who in years past preached in Baltimore will remember his hospitality and how cordially he received and welcomed all such to his house.

Age and feeble health had in late years unfitted Mr. Dickson for active congregational work, but the congregation never lacked his prayers. To the last he retained the love of the people among whom he had so long lived and over whose spiritual growth he had so long tenderly watched. The weakness of his body during this last summer had its effect upon his mind; he seemed troubled at times from the loss of memory, but the promise was made good to him, as to many another one before him, "in the evening time it shall be light." Before his death his mind recovered its usual strength, and without any fear of the "last enemy," he talked calmly of the end he knew to be so near. A few hours before his death, he asked when the communion would be held, and expressed his confidence, that though not here with us, he would find place and room at a table that should never be drawn, its elements "new wine" in the "kingdom of the Father."

A year ago session lost its oldest member in the death of Mr. Smith; another aged and trusted one has joined him. So one by one God is calling his children home, loosening the ties that bind us to earth, strengthening the bonds that unite us to heaven. Would that God would grant such grace that we be associated above with those with whom we have associated and labored below. "May our feet stand finally within thy gates, O Jerusalem." COM.

DIED, Wednesday, October 16th, 1867, Mr. WILLIAM HUTCHISON, of Washington, D. C., aged 47 years.

He was a younger brother of Rev. Robert Hutchison, and well and favorably known in Pittsburgh and throughout the church. Long connected with the engineer department of the Capitol, he enjoyed the acquaintance and respect of many of the leading men in the various departments at Washington; they knew him as a Covenanter, an upright man, a radical reformer and patriot. His remains were borne to the Congressional cemetery by Gen. Ekin, Col. Eton, Capt. Moore, Rev. Emery, Major Cook and Mr. Barclay, attended by a very large funeral procession. During the war he was an active member of the Pennsylvania Relief Association at Washington City, and many a soldier from this vicinity will ever remember the many kind gifts, distributed to them in their sickness by his hands.

In him our Washington Mission has lost one of its earliest and best friends. It would be hard to over-estimate the value of his services to it. His hospitable house and the benefit of his extensive acquaintance were ever at the service of ministers and others who visited the capital. He was a faithful Covenanter, and in all the associations of public men and public business in Washington, he never for a moment wavered in his fidelity to his principles, or took an ensnaring oath. He died in full hope of a blessed immortality, triumphing over death and the grave. He leaves a bereaved wife in very delicate health, and a large circle of friends, to mourn his loss. A. M. M.

Mrs. MARIA M'NAUGHTON, wife of A. M'Naughton, died, March 30th, 1867, aged 60. She was a member of Cedar Lake congregation. By her upright conversation and her diligence in Christian duty, she adorned her profession. Her afflictions were long and at times very severe, yet she bore them with remarkable patience and resignation. For many years she was blind, but she had the eye of faith fixed on Christ, and saw for herself the King and his beauty and the land that lieth afar off. "The memory of the just is blessed." COM.

DIED, at the residence of her husband, Monroe Co., Iowa, Nov., 1867, Mrs. JENNIE LOVE, wife of Rev. James Love. For a long time infirm in health, and suffering from partial blindness, she endured her trials with the calm resignation that is the fruit of trust in God. A fall that she received so shocked her exhausted frame, that she survived the event but about two weeks. To her bereaved husband we extend our earnest condolence, and pray that God would sanctify to him his trials, and support him in his toil till his work is done, and then receive him to his gracious reward in heaven. T. S.

DIED, October 25th, at the residence of her sister, Mrs. Stewart, Cambridge, Guernsey Co., O., MARTIN HUTCHISON. This young man will be remembered by many as a student of great promise, who spent one session in the Seminary, several years ago. Fond of study and desiring to fit himself for the work to which he had devoted himself, he suffered his mind to overtax its strength, and the result was a mental and physical state that forbade prosecuting the design so ardently cherished. While able, however, he was diligent in doing what his hand found to do. His early removal, though felt as a loss by his friends, was gain to himself. He was a brother of William Hutchison, whose death is also noticed in this number. An aged mother survives, supported, we doubt not, by divine grace under these bereavements. T. S.

Notices of Books.

SWEDEN and NORWAY; Sketches and Stories of their scenery, customs, history, legends, &c. By M. G. Sleeper, author of the "Mediterranean Islands," &c.—with illustrations. Boston: Gould & Lincoln, 59 Washington street. 1867. 16mo. pp. 310.

The fault of most juvenile books at the present day is paucity of ideas. They are words without solid sense. They please the fancy but do not inform the mind. This volume belongs to a different class. While it amuses it instructs. It is a book of genuine merit.

SCRIPTURE READING CALENDAR for 1868. By Rev. Jas. Price, Philadelphia.

The design of the Calendar is to present a system by which the Scriptures can be read through in a year. The object is certainly a good one, and we think that the author has supplied a very suitable aid in attaining it.

For sale by W. S. Rentoul, 421 Walnut street, Philadelphia, and U. P. Publication House, 93 Third street, Pittsburgh. Price single copy, card 20 cents; paper 15 cents. To Sabbath Schools, card $15 per hundred, paper $10 per hundred.

A CARD EDITORIAL.

THE Editor, at the commencement of another volume of the Magazine, avails himself of the opportunity to express his thanks to his numerous friends who have continued to sustain him in his editorial work and responsibility. From the pressing demands of other duties on his time and energy, it is not strange if the Magazine did not meet fully the expectation of its readers in regard to the diversity and importance of the matter contained in its pages. While he has heard very little complaint, he is nevertheless conscious that, in this respect, it can be improved. Arrangements with a view to this have been made, and it is hoped that the volume now begun will meet the increasing need for a clear and faithful exponent of the principles of our Testimony. He has associated with himself Rev. J. W. Sproull, who will have the charge especially of the publishing and financial department. The aid will thus be secured of one who brings to his work the energy and enterprise of youth.

The REFORMED PRESBYTERIAN AND COVENANTER will be, as heretofore, to a great extent, denominational. Convinced that the advocacy of our distinctive position as a witnessing church is especially necessary now when there is a strong tendency to ecclesiastical fusion by ignoring distinctive principles, it is our purpose plainly but kindly to oppose all movements toward union that require the suppression or concealment of revealed truth. Believing that the purity of instituted worship in all its parts, and the supremacy of Christ in his whole authority, in addition to the principles on which all Presbyterians are agreed, are essential to the establishment of ecclesiastical unity, we will insist that until these are made fundamental to the proposed union, the Covenanting Church must remain in her present position. Any superstructure lacking these in its foundation will be built on the sand. These belong to the things that "can not be shaken, and which shall remain" when the things that can be shaken shall be removed.

We expect to publish the last week of each month, and hope that our subscribers will receive the Magazine with more regularity than in the past year. We respectfully request our friends to use their influence to increase our subscription list. Letters may be sent as heretofore, or to Rev. J. W. Sproull, M'Keesport, Allegheny Co., Pa.

In conclusion, we respectfully request our patrons to remember that prompt payment is necessary, in order that we may be freed from pecuniary embarrassment in meeting the demands on us. At present rates the Magazine is but little more than self-sustaining. Attention to this hint will add much to the ease and pleasantness of our work. It would be particularly desirable to have all arrearages settled.

ACKNOWLEDGMENTS.

Allegheny, H. Stewart, vols. 3-7; J. Orr, 4-6; J. Herron, 5; G. Alexander, A. Boyd, each 6; Bakerstown, H. Glasgow, 6; Black Hawk, T. Donaghue, 4-6; Brooklyn, Mrs. M. Gamble, 5, 6; Burrel, Mrs. E. Copeland, 5; Cochran Town, Mrs. M. M. Fate, 4, 5; De Kalb, J. Jamison, 6; Elkhorn, Jas. A, M'Clurkin, D. M'Coy, each 5; Jno. Donelly, 7; Jane Rainey, 5, 6; Glenleary, R. Dunlop, ¼ 3-¾ 6; Massic's, Mrs M'Kessock, 6; Monticello, N. Hagan, 5, New York, Second cong., Wm. Cochran, Jno. Young, Geo. Stewart, Miss Kirkpatrick, Mrs. Hasbrouck, Wm. M'Lean, Jno. Campbell, Jas. Scott, Wm. M'Culloch, Mrs. J. A. Long, Mrs. Dorr, M. W. Bartley, Thos. Montgomery, Mrs. Jenkins, Mrs. M'Alister, Jas. Frazer, Wm. Glenn, Mrs. Bonner, Jas. Wiggins, each 5; Oil City, H. F. Kirk, 5, 6; Olathe, J. Wright, ½ 5, ½ 6; Perry, Geo. Dunlap, 4-6; Philadelphia, Jno. Cunningham, 5, 6; Mrs. Ford, 6; Pittsburgh, J. A. M'Kee, 6; Miss M. Donaghue, 5; Rose Point, Mrs. Blackwood, 5; Scotland, Miss R. Thompson, 6; Staunton, Thos. Dripps, 5-7; W. Patterson, 3-4; St. Paul, Jno. Aiton, ½ 4-½ 6; Tranquility, M. Hemphill, 5; Venice, Mrs. Robb, R. G. Robb, each 6; Vineland, W. C. Purvis, 4-6; White Lake, W. O. Frazier, each ¼ 4-¾ 7; Zanesville, Jas. M'Cammon, 5.

RECEIPTS FOR FOREIGN MISSIONS.

1867.			
Nov. 21,	Received from Miss Matilda Armstrong of Third cong., Philadelphia, per Rev. R. J. Sharp	$ 5 00	
Dec. 2,	By cash from Londonderry O., cong	$15 25	
" 2,	From Rev. J. A. Thompson, "	5 00	
	Total per Rev. J. A. Thompson		20 25
" 3,	Sparta cong., Ill., per Rev. D. S. Faris		59 00
" 5,	Cong. of St. Louis, per W. J. Smith		50 00
" 7,	Sabbath School of 2d cong., New York, per J. Kennedy,		50 00
" 7,	Olathe and Pleasant Ridge cong., Kan., per Rev. W. W. M'Millan		14 00
" 9,	Washington cong., Iowa, per Rev. S. M. Stevenson		7 55
" 9,	Ryegate and Barnet Missionary Society, per Rev. J. M. Beattie		14 00
" 11,	Cong. of Walton N. Y., per R. S. M'Donald		31 79
" 19,	Wilkinsburg cong., Pa., per Wm. Wills		43 93
" 19,	Coldenham cong., N. Y., per Rev. J. W. Shaw		13 31
" 19,	Utica cong., O., per Wm. Stevenson	$27 00	
" 19,	Female Missionary Society of Utica	11 00	
	Total per Wm. Stevenson		38 00
" 19,	2d Miami cong., per D. Boyd		57 00
" 20,	Mrs. M. K. Trotter of Forest, Livingston Co., Ill., one 10 dollar compound interest U. S. note, $1 94		11 94
" 20,	2d cong., Philadelphia. collection of 15th inst., per Wm. Stewart		111 25
" 21,	Southfield cong., Michigan, $50, less 70 cts freight, nett am't, per Rev. J. S. T. Milligan		49 30

FUND FOR FOREIGN MISSION BUILDINGS.

" 13,	By amount from Robert Reynold, N. Y	$15 00	
"	Alexander Munn, " "	5 00	
"	Eliza Ann Hill	5 00	
	Total per W. T. Miller		25 00
"	William Strachan, per Rev. J. R. Thompson of Newburgh, New York		10 00

WILLIAM BROWN, *Treasurer*, 1635 Locust st.

A new edition of our Testimony is now published. All those in want of them, west of the Allegheny Mountains, by applying to Mr. David Gregg, of Pittsburgh, can be supplied; and those in the State of New York, &c., by applying to Mr. Andrew Knox, of No. 273, Eighth Avenue, New York City; and others on application to WILLIAM BROWN,
1635 Locust st., Philadelphia, Pa.

RECEIPTS FOR SOUTHERN MISSION.

Nov. 19, 1867. Bovina Cong., N. Y., per Rev. J. Kennedy,.....$35 00
Allegheny, Dec. 16. 1867. DANIEL EUWER, *Treasurer.*

RECEIPTS FOR HOME MISSIONS.

Dec. 3, 1867, Interest on $500, Acheson fund, from Wm. Brown,..$6 25
Allegheny, Dec. 1867. DANIEL EUWER, *Treasurer.*

RECEIPTS FOR EDUCATION FUND.

1867.		
Oct. 30.	Oil Creek cong., per D. Reed	$11 26
Nov. 2,	Sandusky cong., per David Robertson	3 50
" 11,	First New York cong., per W. H. Haslett	61 42
" 19,	Utica cong., per Wm. Stevenson	15 65
" 23.	C. K. Snively, Shady Grove, Pa., per W. Brown	5 00
" 23,	J. T. of Brushland, N. Y., per W. Brown	10 00
Dec. 2,	Union cong., per S. R. Galbraith	24 00
" 7,	Tomika cong., per W. M. Wylie	2 00

JAMES BROWN. *Treasurer*, Box 2595, Cincinnati.

RECEIPTS FOR THE CHURCH EXTENSION FUND.

1867.		
Nov. 18,	York cong., per Rev. S. Bowden	$50 00
" 25.	Topsham cong., per T. A. Sproull	18 50
Dec. 6,	Third cong., Philadelphia per Wm. M'Ha[illegible]	36 00
" 9.	Samuel Strong, Fayston V[illegible]	[illegible]
" 12,	Alleghe[illegible]	

[illegible] SEMINARY.

Dec. 13,	Dr. A. Greer, deceased, per Dr. D. Noble, note	$100 00
" 13,	" per Dr. D. Noble, int., current expenses	19 78
" 13,	Collected by W. Rumbo, current expenses	9 50
" "	" " endowment	5 00
" "	Clarinda cong., per A. M'Keown, current expenses	6 75
" "	John A. M'Kee, interest	6 00

I have just received a new supply of the Reformed Presbyterian Testimony.

D. GREGG, *Treasurer*, No. 99 Wood st., Pittsburgh, Pa.

All letters containing remittances or relating to the financial affairs of the Magazine, should be addressed to J. W. Sproull, M'Keesport, Allegheny Co., Pa.

TERMS.

1. The numbers will be issued monthly, as heretofore
2. The price is $1.00 per annum, payable on the delivery of the fourth number.
3. Any person procuring five subscribers and paying when due, shall be entitled to an extra copy.
4. Subscribers who do not notify their discontinuance at least one month before the close of the year, will be considered as continuing.
5. No discontinuance till arrearages are all paid up.

NOTICE.—Communications, &c., to be addressed to the Editor, *Allegheny P. O.*

COMBINED SERIES, VOL. VI.—No. 2.

THE Reformed Presbyterian AND Covenanter.

FEBRUARY, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

EDITORS' ADDRESS, "ALLEGHENY, PA."

RECEIPTS FOR SOUTHERN MISSION.

1868.				
Dec. 16,	Wilkinsburg cong., per W. Wills,		$ 12	30
" "	Samuel Henry, per W. Wills,		2	00
" 19,	Bequest of Dr. A. Grier, deceased,	$500 00		
" "	Less exchange and revenue tax,	31 20	468	80
" 31,	2d cong., New York City, per F. S. Walker, *Treas.*,		156	78
Jan. 2,	Bloomington, per T. N. Faris,		55	00
" 8,	Lind Grove, per Rev. C. D. Trumbull,		20	00
" 4,	Novi cong., per B. M'Cullough,		12	00
" 20,	Springfield branch, Pa., per Samuel Allen,		14	00
			$740	88

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR FOREIGN MISSIONS.

1867.				
Dec. 23,	Sharon cong., Iowa, per A. W. Cowan,		$ 49	50
" "	Grove Hill cong., Iowa, per Rev. R. Hutcheson		8	50
" "	A. Dodds, of Rev. R. Reed's cong., per Rev. T. Sproull,		10	00
" 24,	Mailed at Allegheny, anonymous,		3	00
" 27,	Cedar Lake cong., per Rev. J. French,		10	00
" 28,	From estate of Wm. T. Reid, deceased, of Walnut Ridge, Ind., per Isaiah Reid	$10 00		
" "	J. Reid, per Isaiah Reid,	10 00		
" "	Misses Tippen, per Isaiah Reid,	1 00	21	00
" "	Rushsylvania cong., O., per Rev. P. H. Wylie,		25	00
" "	Third cong., New York, (Rev. J. R. W. Sloane) per H. Glassford,		555	00
" 30,	First cong., New York, per W. H. Hazlett,		132	31
" 31,	Slippery Rock cong., Pa., per Rev. J. C. Smith,		60	44
1868.				
Jan. 2,	Maquoketa cong., Iowa, per John Dunlap,		45	00
" "	From T. per Rev. T. P. Stevenson,		3	00
" "	Miller's Run cong., per D. Gregg,		37	00
" "	Sandy branch of Salem cong., per D. Gregg,	$37 00		
" "	Mahoning branch of Salem cong., per D. Gregg,	3 80	40	80
" "	Beaver cong., Pa., per D. Gregg,		25	08
" 3,	Lind Grove, cong., Iowa, per Rev. C. D. Trumbull,		50	00
" "	Lake Eliza cong., per Rev. T. P. Stevenson,		6	00
" "	Muskingum cong., O., per Rev. J. C. K. Faris,		25	00
" "	Tomika,		5	00
" "	Conococheague cong., Pa., per Thos. A. Sproull,		53	18
" "	Union, &c., cong., Pa., " " "		61	56
" "	David M'Caw, Merritsville, C. W., "		4	17
" 4,	Cong. of Novi, Mich., per Rev. B. M'Cullough,		10	00
" 6,	York cong., New York, per Rev. S. Bowden,		117	34
" 7,	Kossuth cong., Iowa, per Rev. Robert Johnson,		15	00
" "	Clarksburg cong., Pa., per John Caldwell, Jr.,		24	30
" 13,	Clarinda cong., Iowa, per Alex. M'Keown,		14	20
" "	Miss Sarah E. Morse, Washington, D. C.,		5	00
" 14,	Sabbath School of cong. of Allegheny, per James A. Grier,	$30 35		
" "	Lizzie Bogg's class of Sabbath School of cong., of Allegheny, per James A. Greer,	5 00	35	35
" 16,	Third cong., Philadelphia, per Matthew Glenn,		17	30
" 18,	Ramsey cong., C. W., per Rev. R. Shields, gold..,	$14 00		
	Premium on gold,	5 32	19	32
" "	Rochester cong., New York, per Jas. Aiton,		58	00
" 20,	Jonathan Creek cong., O., per Rev. A. M'Farland,		12	25
" "	Springfield branch of Springfield cong., per S. Allen,		28	25
" "	Middle Wheeling cong., per Rev. A. M'Farland,		19	25

From a circular sent us by the "Christian Association of Washington and Jefferson College," we learn that the number of students in the department at Canonsburg—including the Senior, Junior and Sophomore classes—is one hundred and thiry-three. Of these, eighty are professors of Christianity and fifty-two are studying for the ministry.

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *FEBRUARY, 1868.* No. 2.

IN WHAT LANGUAGE WAS MATTHEW'S GOSPEL ORIGINALLY WRITTEN?

BY D. M'ALLISTER.

THREE opinions have been broached and more or less widely entertained among Biblical scholars as to the original of the Gospel according to Matthew. One is, that the Greek text is the original. Another sets forth that this gospel was first written in Hebrew, or more accurately speaking, Syro-Chaldaic, the vernacular language of the inhabitants of Palestine in the days of the evangelist. The remaining one seeks to reconcile the two preceding views by assuming a *double* original—an inspired and independent gospel in each of the above languages. In weighing the testimony adduced in favor of these different opinions we will take them up in reverse order.

I. *The theory of a double original.* This, though supported by such names as Bloomfield, Olshausen and Thiersch, who, accepting a Hebrew original, are still loth to part with the Greek, bears upon its face the stamp of a shift made to avoid a difficulty. True, instances of an author writing a work in two languages are not unknown. Josephus, for example, as he himself tells us, wrote his History of the Jewish Wars originally in Hebrew, and subsequently translated it into Greek. But such cases are not parallel to the one in question; for in all of them the second performance is essentially, and even formally, a *translation* of the first, whereas the theory under consideration is that Matthew wrote his gospel in two entirely independent forms, first in Hebrew, afterward in Greek, the latter *not* a translation of the former, and both alike inspired.

No satisfactory reason can be given why this particular book of Scripture should be signalized by a double original and a reduplicate inspiration. Other portions of the New Testament were primarily intended for Jews though designed also for Greeks. Why, then, should there not be a double original for them as well as for the Gospel of Matthew? The other gospels were no less liable to omissions and interpolations than this. What special call, therefore, could there be

for a *second* original (the peculiar nature of the theory renders necessary the misnomer) of Matthew's narrative, particularly after an interval of only a few years, when the *first* original must yet have been existing in its purity? As to positive evidence, we can readily conceive that in some minds the weight of testimony for a Hebrew original, and again for a Greek, may be so evenly balanced as to make a decision difficult; but before a theory so intrinsically artificial and irrational as that of a double original is received, the evidence on both sides should amount to an absolute demonstration. Believing it will appear in subsequent remarks that the testimony is by no means perfectly conclusive, at least on one side, we dismiss this theory without further comment.

II. *The theory of a Hebrew original.* This theory regards the Gospel of Matthew as originally written in Hebrew or Syro-Chaldaic, and views the present Greek text as a translation, made either by the evangelist himself or by some other person in his day. Two arguments are here brought forward.

1. An *a priori* probability is urged in support of this theory. Says Canon Wordsworth, one of the ablest defenders of a Hebrew original: "St. Paul, standing on the stairs of the castle above the temple at Jerusalem, in order to show his own friendly disposition to his Jewish audience, and to gain their favorable attention, spake to them in *Hebrew;* and the *effect* of this address is specially remarked by the historian, 'He spake unto them in the *Hebrew tongue*, * * * and when they heard that he spake in the *Hebrew tongue* to them, they kept the more silence.' The same motives," pursues the Canon, "that actuated St. Paul speaking to the Jews at Jerusalem, and induced him, though not a Jew of Palestine, but of Tarsus in Asia, to address the Jews at Jerusalem in Hebrew, may be presumed to have had some influence with St. Matthew, a Jew living in Palestine, and writing for the special benefit—as is related by credible authorities—of the Jews of that country, and may have led him to compose his gospel in his own and their native tongue." *

At the most, this argument is only presumptive; and even supposing it to remain intact, it could do nothing but strengthen evidence in itself of real weight and value. But, in fact, this "*a priori* probability" is of no account, even presumptively, in reference to the language of a book of the New Testament Scriptures. Matthew, in his labors among the Jews of Palestine, undoubtedly *spoke* to them in the Hebrew tongue, just as Paul spoke to the Jews at Jerusalem. But when we look beyond these oral teachings of these apostles of Christ to the permanent record of their testimony for the Messiah given to the whole church by the Holy Spirit, the *a priori* probability, if any weight is to be attached to it at all, helps to turn the scales the other way; for the mind at once sees how fittingly that which the evangelist may have spoken in Hebrew would be penned down under the inspiration of the Spirit in the same language as the rest of the New Testament revelation, including the speech of Paul itself.

But further, the presumptive in favor of a Hebrew original for Mat-

* See Wordsworth's Greek Testament, Vol. I, Introduction to Matthew's Gospel, p. 50.

thew's Gospel is no stronger than the presumption urged of old in behalf of a similar original for the Epistle to the Hebrews. But the opinion of such an original for that epistle is now regarded as untenable by nearly all biblical critics; and the same reason that satisfactorily explains why Paul wrote in Greek to persons residing in Judea,* viz., because that language was, at that time, well known to the mass of Jews, is sufficient to cut off any probability whatever in favor of a Hebrew original of the Gospel by Matthew.

2. The strength of the argument for the second theory lies in a long and an unbroken chain of patristic testimony.

The first link in this chain is the assertion of Papias, bishop of Hierapolis, in the early part of the second century, companion of Polycarp, and scholar of John—John the presbyter, however, and not the apostle, as Papias himself informs us. His writings are lost, with the exception of brief fragments quoted by Eusebius in his Ecclesiastical History. As quoted by this historian, the testimony of Papias is—"Matthew composed the oracles in the Hebrew dialect." †

The next link is the testimony of Irenæus, bishop of Lyons, in the latter part of the second century. The only one of his writings extant is his work "Against Heresies," in five books, of which the original Greek, except the first book and small portions of the others, is lost. The whole work is preserved, however, in a Latin version, contemporary, or almost so, with the original. In this version of Irenæus is found the following statement in reference to the Gospel of Matthew: "Matthew among the Hebrews published a gospel written in their own language." ‡ The same passage is quoted in Eusebius from the original Greek. ‖

Passing by the witness Pantænus, whose evidence is altogether hearsay and related by Eusebius as a mere story, we come to Origen, the best scholar and biblical critic of the early church. His testimony dates in the early part of the third century. In a fragment of his Commentary on Matthew, found also in Eusebius, he says: "As I have learned by tradition concerning the four gospels which alone are undisputed in the church of God under heaven, the first written was that according to Matthew, once a tax-gatherer, but afterward an apostle of Jesus Christ, who published it, composed in Hebrew letters, for the benefit of believers converted from Judaism." §

It will be observed that the evidence thus far, with the exception of the passage from the Latin version of Irenæus, is all derived from the history of Eusebius. The historian himself makes only one independent statement in his history: "Matthew, when about to go to other nations, having first preached to the Hebrews, delivered to them his gospel written in their native tongue." ¶ One other similar statement is made in another of the historian's works.

Epiphanius, bishop of Constantia in Cyprus, in the latter part of the fourth century, testifies in his work on Heresies, that Matthew "alone

* See Dr. W. L. Alexander on the Epistle to the Hebrews, in his edition of Kitto's Cyclopedia, Vol. II, p. 264.

† Eccl. Hist. III, 39.

‡ Matthæus in Hebræis ipsorum lingua scripturam edidit evangelii. Adv. Hær. III, 1

‖ Eccl. Hist. V, 8.

§ Orig. Opera, de la Rue's ed., vol. III, p. 440. See also Eusebii Eccl. Hist. VI, 25.

¶ Eccl. Hist. III, 24.

published and preached the gospel in the Hebrew language and in Hebrew letters."*

The next witness is Jerome, whose references to a Hebrew gospel are very frequent. A fair sample of his testimony occurs in his Commentary on Matthew, written just about the close of the fourth century, where he speaks of it as "a gospel which the Nazarenes and Ebionites use, which we recently translated from Hebrew into Greek, and which is called by very many the authentic Gospel of Matthew." †

Similar statements are found in a number of later authors; but as it is evident that these simply reiterate the assertions of earlier writers, the decision of the question before us must hinge on the testimony already quoted.

At first view this mass of patristic testimony may seem overwhelming, and so it is regarded by many scholars. For example, Dr. Lee, in his work on Inspiration, asserts that "the theory of a Hebrew original is generally received by critics as *the only legitimate conclusion*;" and Dr. Tregelles, when treating of Greek *versions*, among which he reckons the Greek Matthew, says, "there is *no* testimony, direct or indirect, for a Greek original of St. Matthew."‡ With such statements before us, it is time to turn our attention to the remaining theory, in doing which we will endeavor to determine the real worth of the evidence adduced from the Fathers.

III. *The theory that the Greek text is the sole original of Matthew's Gospel.* In defense of this view we urge,

1. *The evidence cited from the Fathers, when carefully examined, does not satisfactorily prove a Hebrew original.* It will be conceded by all that the *onus probandi* rests on the advocates of a Hebrew original. We have the book of Matthew, as we have the other books of the New Testament, in the Greek language; and just as we view the Greek of the other books as the original, so we must view the Greek of Matthew's Gospel, till clear and incontrovertible evidence gives us the original in another language. The testimony on the strength of which this substitution is made is wholly patristic. But is this testimony so sound and conclusive as to warrant the change? Let us examine it, following it back to its source.

The value of Jerome's statements in reference to a Hebrew original may be readily estimated from a comparison of them made some years ago by an anonymous writer: "At first he (Jerome) thought it was the authentic Matthew, and translated it it into both Greek and Latin from a copy which he obtained at Beræa, in Syria. This appears from his *De Viris illustribus*, written in the year 392. Six years later, in his Commentary on Matthew, he spoke more doubtfully about it—'quod vocatur *a plerisque* Matthæi authenticum.' Later still in his book on the Pelagian heresy, written in the year 415, he modifies his account still further, describing the work as the 'Evangelium juxta Hebræos quod Chaldaico quidem Syroque sermone, sed *Hebraicis literis* conscriptum est, quo utuntur usque hodie Nazareni secundum apostolos,

* Hær. XXX, 3.

† In Evangelio, quo utuntur Nazaræi et Ebionitæ, quod nuper in Græcum de Hebræo Sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum. Comment. in Matth. xii. 13.

‡ Smith's Dictionary of the Bible, Vol. III, p. 1624, note.

sive *ut plerique autumant* juxta Matthæum, quod et in Cæsariensi habitur Bibliotheca.'" * Here we have the testimony of an author who first describes a certain work as the authentic Matthew, "ipsum Hebraicum," in his own words, and who afterward identifies the same work with a well-known corrupted gospel used by the heretical sects of the Nazarenes and Ebionites; who first positively declares it to be the authentic original, then doubtingly speaks of it as *called so* by many, and who finally comes down to a mere "say so," which found considerable currency. Surely such testimony can be of no weight in favor of a Hebrew original.

The same may be said of the testimony of Epiphanius. In the language of a scholar who accepts a Hebrew original, "The value of his evidence is impaired by his identification of the Hebrew original with that employed by the Nazarenes and Ebionites, by whom he asserts it was still preserved." †

Eusebius' statements evidently rest on the authorities cited in his History. These are three—Origen, Irenæus and Papias, taking no account of Pantænus. The worth of the testimony of the historian, therefore, will be determined by the worth of the testimony of his authorities. The first of these, Origen, expressly declares that he learned what he states *by tradition* EN PARADOSEI MATHON. And if Origen, the most diligent investigator, and the most widely and accurately informed scholar of the early church, could find no ground but tradition in support of a Hebrew original, we may safely conclude that this part of the testimony is not conclusive. But further, as Origen mentions no name, we may suppose the tradition was handed down mainly through Irenæus; and as this writer, according to Jerome, was a disciple of Papias, we trace the statement to its primary source in the fragment from this one of the Fathers as quoted by Eusebius. Here, then, must be applied the crucial test of the strength of the patristic testimony. Recurring to the testimony of Papias, we observe that his statement is that Matthew wrote "the oracles" (TA LOGIA) in Hebrew. The question admits of dispute whether Papias refers to the Gospel at all, as the term he employs rarely occurs where it could fittingly be rendered "Gospel," and as it may properly refer here to detached sayings or teachings of Christ written down by the evangelist in his labors among his countrymen. But granting that Papias does mean the Gospel of Matthew, as later writers undoubtedly understand him, the question then turns on his character as a witness. Not possessing his writings, except the scraps scattered through Eusebius, we can form no judgment from them for ourselves. It is remarkable, however, that Eusebius himself, in whose days the works of Papias were extant, gives an estimate of the capacity of this writer, and that in the very chapter, in which the quotation already given, concerning Matthew, occurs. This estimate, certainly not so complimentary as to induce us to rest with unquestioning confidence on his testimony, is as follows: "He was exceedingly feeble in intellect, as may be plainly proved from his writings." ‡ On the whole, then, we regard the weight of the adduced

* Edinburgh Review, July, 1851, p. 39.

† Edmund Venables, in Kitto's Cyclopedia, (Dr. Alexander's edition,) Vol. III, p. 110.

‡ Hist. Eccl. III, 39.

patristic testimony as insufficient to warrant the substitution of a Hebrew for the Greek original.

But there is other testimony yet to be adduced from the Fathers —this time on the other side. We urge, then, more directly in defense of the third theory,

2. *The invariable recognition and use of the Greek text by the Fathers as the only original.* Had the Fathers really believed in a Hebrew original, we might surely expect to find their belief, particularly in the case of so critical a scholar as Origen, more fully manifested than in a solitary mention of a tradition. We would also expect to see the evidence of such a belief in some peculiar manner of dealing with the Greek Matthew. But in fact, all the Fathers put the whole four Greek Gospels on precisely the same footing, and submit to them all alike as of ultimate authority. Origen, for instance, in his Commentary on Matthew, speaks of the Greek text without any intimation whatever of any other original; examines the Greek words as of supreme authority; and in every respect treats the Greek of Matthew as the inspired original as much as the Greek of John or the Hebrew of the Psalms, in his commentaries on those books. The same is true of all the other Fathers, including even Jerome, who never once quotes the Hebrew gospel, which he says he translated, as of canonical authority, nor once calls in question the authority of the Greek. Now, if the Fathers repeated the statement of Papias as anything more than a mere tradition; if they truly believed in a Hebrew original, it is fair to insist that they would not thus have recognized and used the Greek text. But even granting that they did believe this statement, we only convict them of the inconsistency of maintaining at one time what at all other times they utterly disregard and ignore.*

3. A strong confirmation of the argument for the Greek original of Matthew is found in the fact that the *earliest versions of the New Testament Scriptures are translated from it.* Even the Peshito, or literal Syriac version, made about the close of the second century, is a trans-

* Dr. Thompson, Archbishop of York, offers the following explanation of this inconsistency: "It is certain that a gospel, not the same as our canonical Matthew, sometimes usurped the apostle's name; and some of the witnesses we have quoted (the writer here speaks of some of the Fathers, particularly Jerome,) appear to have referred to this in one or other of its various forms or names. The Christians in Palestine still held that the Mosaic ritual was binding on them, even after the destruction of Jerusalem. At the close of the first century, one party existed who held that the Mosaic law was binding only on Jewish converts—this was the Nazarenes. Another, the Ebionites, held that it was of universal obligation on Christians, and rejected St. Paul's epistles as teaching the opposite doctrine. These two sects, who differed also in the most important tenets as to our Lord's person, possessed each a modification of the same gospel, which no doubt each altered more and more, as their tenets diverged, and which bore various names—the Gospel of the Twelve Apostles, the Gospel according to the Hebrews, the Gospel of Peter, or the Gospel according to Matthew. Enough is known to decide that the Gospel according to the Hebrews was not identical with our Gospel of Matthew. But it had many points of resemblance to the synoptical Gospels, and especially to Matthew. What was its origin it is impossible to say. It may have been a description of the oral teaching of the apostles, corrupted by degrees; it may have come in its early and pure form from the hand of Matthew; or it may have been a version of the Greek Gospel of St. Matthew, as the evangelist who wrote specially for Hebrews. Now this Gospel, 'the Proteus of criticism' (Thiersch) did exist; is it impossible that when the Hebrew Matthew is spoken of, this questionable document, the Gospel of the Hebrews, was really referred to?"—*Smith's Dictionary*, Vol. II, p. 276.

lation from the Greek. Had there been a Hebrew original, such a translation would not have been made at all. At least it would not have been based upon the Greek, had not that been regarded as the original.

4. The Greek Gospel *contains evidence in itself that it is not a translation, but the original.* This internal testimony cannot be fully presented here. An example or two, however, will show its weight and importance.

The verbal coincidences of the Greek Matthew with the Gospels of Mark and Luke are many and remarkable. Supposing the Greek of Matthew to be a translation, these coincidences, particularly in the reports of what was said by Jesus and his disciples and others, it is difficult to account for. Alford remarks: "The translator must have been either acquainted with the other two gospels, in which case it is inconceivable that, in the midst of the present coincidences in many passages, such divergences should have occurred; or unacquainted with them, in which case the identity itself would be altogether inexplicable."* Says another eminent scholar: "There are but two possible ways of explaining this. Either the translator, sacrificing verbal fidelity in his version, intentionally conformed certain parts of his author's work to the second and third Gospels—in which case it can hardly be called Matthew's Gospel at all—or our Greek Matthew is itself the original." †

In connection with verbal correspondences with Mark and Luke may be viewed the numerous quotations from the Old Testament. There are in Matthew's Gospel not less than forty-three verbal citations from the Old Testament Scriptures, besides some twenty-two references and allusions. This unusually large number of quotations and references corroborates the statements of early writers, that this Gospel was written to the Jews—a fact which it is important here to bear in mind. The citations in Matthew are of two kinds: first, those introduced into the narrative by the evangelist himself to point out the fulfillment of prophecy, &c.; and secondly, those made use of by persons introduced into the narrative as speakers, especially our Lord himself. Now, since this Gospel was addressed to Jews, we would expect the author, if writing in Hebrew, to make his own quotations from the Old Testament, not in the Greek of the Septuagint version, but in the original Hebrew, or its Syro-Chaldaic equivalent; or, if writing in Greek, to translate directly from the Hebrew. Thus direct quotation from the Old Testament Scriptures would be substantially the same in the Greek Matthew, whether it were a translation from a Hebrew gospel, or itself the original. But not so with indirect quotations, or quotations made use of by Christ and his disciples as reported by the evangelist. For, on the ground most strenuously maintained by the advocates of a Hebrew original, that the Saviour and his disciples spoke mainly if not entirely in Hebrew or Syro-Chaldaic, we would naturally look for these quotations to be given, in the case of a Hebrew original of the Gospel, just as the other quotations, in the original language of the Old Testament; but on the other hand, in the case of a Greek original, we would

* Greek Tetament, Vol. I. Proleg. p. 28.

† Dr. David Brown, in the Introduction to his Commentary on the Gospels, p. 31.

expect these indirect quotations to conform to similar quotations in the other Greek Gospels, where they follow the Septuagint in nearly every instance. Were the Greek Matthew a translation, then both the above mentioned classes of citations, direct and indirect, would correspond in being immediately rendered from the Hebrew. But these two classes of citations do *not* so correspond in fact. For while those made by the evangelist himself instead of following the Septuagint appear to be translated directly from the Hebrew, on the contrary, the citations recorded as made by our Lord and his interlocutors *do* follow the Septuagint, even where it departs from the Hebrew; and in the instances in which the Septuagint version is not followed, the deviations from it, except in two cases — ch. 11:10 and 26:31, are not the result of a closer adherence to the original Hebrew, while even in the two cases mentioned the verbal correspondence with the synoptic parallels is most remarkable. This difference of treatment in regard to quotations from the Old Testament in the Gospel of Matthew can be satisfactorily accounted for only by accepting the Greek text as no translation, but as the independent original document which the inspired author addressed primarily to Hebrew brethren, and in which, for this reason, he translates all his own quotations directly from the Hebrew of the Old Testament, while in other cases he employs the commonly used Septuagint version, uniformly, drawing for the historical part of his narrative from the same oral ground-work made use of by the other evangelists.*

In addition to all this may be added, before closing, as confirmatory of the evidence given, a threefold *a priori* probability: 1st. It is natural to look for uniformity of language in the books of the New Testament revelation. 2d. It is difficult to believe that the Head of the church would have permitted an inspired document given for the use of his people to be so soon and so irretrievably lost, as the so-called Hebrew original is acknowledged to have been. 3d. The presumption is perfectly fair that, as the Greek Gospel has always filled the place of an original, and still fills it, as much as any other book of the Scriptures, there neither is nor ever has been any necessity for another.

And now, in conclusion, while the weight given to the opinion of a Hebrew original by such names as Grotius, Michælis, Lange, Davidson, and Tregelles, is acknowledged, it is still believed that sufficient has been said at least to disprove the statement of the last-named scholar, that "there is no testimony direct or indirect for a Greek original;" and in support of the view taken in this paper may be mentioned, notwithstanding Dr. Lee's strange assertion mentioned near the middle of this article, the names of such scholars and critics as Erasmus, Calvin, Beza, Lightfoot, Hug, Credner, De Wette, Stuart, and Alford—the last of whom, though supporting the theory of a Hebrew original in the first edition of his Greek Testament, afterward, on more careful examination, changed his ground; and accordingly in the second and subsequent editions he candidly says: "On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original."

* Compare the articles on the Gospel of Matthew in Kitto's Cyclopedia and Smith's Dictionary.

ADDITIONAL REASONS FOR WITHDRAWING FROM THE ASSOCIATE SYNOD OF NORTH AMERICA.

Continued from Dec. No. 1867, page 345.

5. THE Synod is chargeable with the unwarrantable exercise of ecclesiastical power. (1) In merging one presbytery into another without consulting the wishes of the presbytery merged, or giving it any notice of that despotic measure; it being opposed to the order of the church to act on any matter affecting the integrity of a presbytery at the same meeting at which it is proposed, except by consent of parties. Minutes of Synod, 1865, pages 44 and 50; Book of Discipline, page 48.

(2) In sending a commission into the bounds of Clarion presbytery, "to visit the presbytery, with authority to settle all matters of difficulty presently existing in the bounds of that presbytery; particularly to inquire into the conformity of the members of the congregations of Unity, Clintonville, Rimersburg, and New Brighton, to the Standards of the Associate Church." Minutes for 1866, p. 58. This commission was sent into the bounds of presbytery, not to assist it, but to act independent of it—to do its work, and that too without its consent. This was robbing the presbytery of that rightful jurisdiction which is given to it in the Book of Discipline, and placing this jurisdiction in the hands of those who had not a right to exercise it—not even allowing the presbytery to act in conjunction with the commission; if indeed, they had been so lost to a sense of duty as to do so. But they were sent "especially to inquire into the state of the congregations above named, and to exercise discipline over them." Thus this irresponsible commission was empowered to usurp the jurisdiction of the session, though the Book of Discipline says "to this court (the session) belongs the whole management of the spiritual government and discipline of the congregation over which they preside," page 10. The session is responsible, for they are regularly ordained and installed to exercise government and discipline in a particular congregation. The commission is neither ordained nor installed to exercise these powers in a particular congregation, and of course the session cannot tamely yield up their jurisdiction into the hands of intruders, without proving recreant to the trust committed to them at their ordination. Neither can a presbytery, without a flagrant violation of their ordination vows, yield up their jurisdiction into the hands of intruders—who were never ordained nor installed to exercise jurisdiction over it, or the sessions over which it presides. Before a presbytery or session can be deprived of that jurisdiction which the Book of Discipline gives them, they must be convicted of such maladministration as to forfeit their jurisdiction over their respective charges. But neither the presbytery nor sessions of the congregations above named had ever been convicted of maladministration; yet the Synod treated them as though they had; she does not seem to discern the difference between being suspected of maladministration and being convicted of it.

But the commission never became a commission in fact, but only on

paper. The persons appointed to constitute this commission suffered the time appointed by Synod (the 1st of Sept. 1866) to pass by without convening, and then the person (Rev. Wm. Ballantine) appointed as chairman of the commission, assumed the responsibility of appointing another day, some two months later, for convening and constituting the commission. But neither did they meet on their own appointment.

And, because the writer wrote sundry letters to the convener of the commission, endeavoring to show that the appointment of the commission was unconstitutional, and ought not to convene, nor be submitted to, he is held guilty of the very grave offense of resisting the commission, and resisting the commission was regarded a resisting of the Synod.

Now, if Mr. Ballantine is equal to the commission and the commission is equal to the Synod, then to resist Mr. Ballantine is to resist the Synod, because things that are equal to the same are equal to each other. But the fact is, Mr. Ballantine is neither the commission nor the Synod, and to resist him is neither to resist the commission nor the Synod. And he could be invested with no authority at all until after the commission had constituted, and where there is no authority there is none resisted. Mr. B. was manifestly over sensitive about *main*taining that authority which he had never *ob*tained. But he did, without the commission constituting, assume the authority of citing the pastor of a congregation, and his congregation, to appear before a tribunal that possibly might have an existence at some future day.

This citation did not specify any charge against either pastor or people. It was manifestly the design of the chairman of the commission to hunt—to inquire after charges against both pastor and people when they would appear before him; and then to exercise the powers of a presbytery in judging the pastor, and the powers of a session in judging the people, in utter disregard of all church order, as set forth in the Book of Discipline, page 56, which says, "process against a minister must always commence before the presbytery of which he is a member, unless for an offense committed in the presence of a superior court, &c." Again, page 10, "To this court (the session) belongs the whole management of the spiritual government and discipline of the congregation over which they preside." Thus it is manifest that such an anomalous and monstrous tribunal has no jurisdiction over either a minister or congregation, and if not, they owe it no subjection, but on the contrary are bound to resist its highhanded encroachments on the jurisdiction both of the presbytery and session. The effect of the exercise of this unlawful authority is to set aside the lawful authority both of the presbytery and the session. It does not follow, that because ministers and people are bound to be subject to lawful, that they are bound to be subject to unlawful authority—it is not true that it is a duty to be subject to unlawful authority, under protest.

Mr. Sawyer, the clerk of the presbytery that suspended the writer, in a letter addressed to the writer, Aug. 29, 1866, says, "I have come to the conclusion that it is my duty to prosecute my protest (against a decision Synod refusing to sustain his reasons for the non-fulfillment of appointments,) vigorously, and if I cannot get redress the Synod will

have to go on without me. I cannot with freedom submit myself to the authority of the Associate Synod, thus carrying on a course of defection. The appointment of the commission that is soon to meet to settle all matters in the bounds of the Clarion Presbytery, I look upon as a despotic exercise of ecclesiastical authority; and altogether of a piece with the riding commissions of the General Assembly of the Church of Scotland. A synod has no right to send a commission into the bounds of a presbytery, to act independent of the presbytery. Such tyrannical proceedings as these cannot but create disgust and disaffection among the best friends of the Associate Church."

(3) The Synod exercised a power not warranted by the laws of the church, in commencing process against the writer for an alleged offense, "not committed in her presence, nor while she was in session," page 56. The Synod is the proper tribunal before which to try all offenses of ministers committed in her presence, for the minister is then under her jurisdiction, and not under that of the presbytery, for no one can be under the jurisdiction of two courts at the same time; but as soon as the Synod adjourns the minister falls back under the jurisdiction of the presbytery, and then the jurisdiction of the Synod ceases, and all such cases as may arise from one meeting of the Synod to another fall under the jurisdiction of the presbytery, and to this rule there can be no exception, for "process against a minister must *always* commence before that presbytery of which he is a member, except for an offense committed before a superior court," page 56; and page 81, it is said, "No judicatory has any jurisdiction over any church member or minister who is under the jurisdiction of any co-ordinate judicatory, * * and that (process) which is without authority, or *right of jurisdiction*, must be null and void from the beginning." Again, the Synod violated the order of the church in taking up and issuing the case in the absence of the accused, and in specifying neither time nor place, when the case would be taken up and tried, and I was told that a spectator insisted that the Synod would not take up the case in my absence, stating that the accused would be present in a few minutes. This same person states that the case was taken up and issued in ten minutes; thus affording the accused no opportunity for self-defense.

(4) The Synod is chargeable with the tyrannical exercise of authority, in placing W. R. M'Auley, a licentiate, under the jurisdiction of the Presbytery of Northern Indiana, while the Book of Discipline places him under the jurisdiction of Clarion Presbytery; to try him for an alleged offense, said to be committed in the Presbytery of Clarion, and which first became public in that presbytery; and the Book of Discipline says, "process against a licentiate must either commence before that presbytery in whose bounds the scandal charged was said to be committed, or in that presbytery where it first became public," page 56. Then the Book of Discipline places W. R. M'Auley fairly under the jurisdiction of Clarion Presbytery, because the offense charged was said to be committed in that presbytery, and it was in that presbytery that it first became public.

And when he is under the jurisdiction of that presbytery, he can be under the jurisdiction of no other; for it is said, page 81, "no judi-

within us. It is clearer to us that our works have nothing to do with the removal of the guilt of sin, than that they avail nothing to overcoming the power of sin. It must be set down, however, as an undeniable truth, that sanctification is as much a work of free grace as justification is an act of free grace.

The blood of Jesus Christ cleanses us from all sin by procuring for us a right to this blessing. Sin in both its properties of reigning and polluting, enters into the penalty incurred by the fall, and is as really our punishment as our crime. "Sin reigns unto death." It is spiritual death that gives sin its power to enslave and defile us. "The sting of death is sin." Into those who are under the power of this tyrant holiness cannot enter. From the domain of death it is excluded. Holiness is directly opposed to spiritual death. Holiness and spiritual life are inseparable. What shuts out the one from the soul shuts out the other.

The death of Christ, by satisfying divine justice, has opened a way for the restoration of spiritual life. "When we were dead in sins, he hath quickened us together with Christ." Eph. 2: 5. By his death he procured for us a fullness of life and a fullness of holiness. He is made to us sanctification.

The mission of the Holy Spirit, whose work it is to sanctify us, is a result of the death of Christ. Our Lord told his disciples before he suffered, that unless he went away the Comforter would not come. This divine agent in the application of redemption is in the church as the Spirit of life and the Spirit of holiness. In regeneration he quickens the soul into spiritual life. This he does as the Spirit of Christ applying to the soul the life that is in Christ. "Your life is hid with Christ in God." In regeneration the principle of holiness is implanted. Christ is formed within us, and is our sanctification.

Further; the death of Christ removes all the obstacles in the way of our sanctification. One of these, and the chief one, is the guilt of sin. We are under condemnation. Can a condemned criminal be the recipient of any blessing? Sentenced to die, he is in the eye of the law already dead. But our case is worse. We are sentenced and executed. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36. In this state justice forbids our enjoyment of life. By the application of the death of Christ in our justification the obstacle is removed. The law of the Spirit of life in Christ hath made us free from the law of sin and death. "If when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Rom. 5: 10.

Again; the means of sanctification receive all their efficacy from the blood of Christ. Eminent among these is the Word read and heard. Christ "sanctifies and cleanses the church with the washing of water by the word." Eph. 5: 26. All the efficacy of the word is from the atonement of Christ. Without that as its animating principle, it is the letter that killeth. Its doctrines reveal, its promises present, its precepts enjoin the blood of Christ, as that by which we are sanctified. "The blood of Christ, who through the Eternal Spirit offered himself without spot, shall purge your consciences from dead works to serve the living

God." Heb. 9:14. The sacraments apart from the blood of Christ are unmeaning and useless. The water in baptism is a symbol of the blood of Christ, its application by sprinkling points to the blood of sprinkling that speaketh better things than the blood of Abel. In the Lord's supper Christ is set forth as sacrificed. "This is my body which was broken for you." "This is my blood of the New Testament which was shed for many for the remission of sins." Prayer has no plea at the throne, but the blood of Christ. With that plea it has power and prevails with God. It is thus that we are enabled to come boldly to the throne of grace, and obtain mercy and grace, to help in time of need.

Finally. Faith avails in our sanctification only as it deals with the blood of Christ. Faith is the subjective means of our sanctification. "Purifying their hearts by faith." Acts 15:9. Faith receives the righteousness of Christ for sanctification as well as for justification. Christ dwells in our hearts by faith. In him we are builded together for an habitation of God through the Spirit. By faith in the blood of Christ we obtain strength for our spiritual warfare. By it we are made more than conquerors. This is the victory that overcometh the world, even our faith. By faith we go to the "fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." It is by dealing thus with the blood of Christ, that we comply with such directions as, "Wash you, make you clean." "Be transformed by the renewing of your mind." "Follow holiness." "Let us cleanse ourselves from all filthiness of the flesh and of the spirit."

It may perhaps be asked: Have we then nothing to do in our sanctification? Are we to be entirely passive as we were in our regeneration? These inquiries have been in substance answered already, but we answer them now with an emphatic *No*. Two passages placed by the Spirit of God in the closest juxtaposition shed clear light on this point. Phil. 2: 12, 13. "Work out your own salvation with fear and trembling." "For it is God which worketh in you, both to will and to do of his own good pleasure." Let it be remembered that the soul is in two very different conditions, as it is the subject respectively of the two works of regeneration and sanctification. In regeneration it is dead as regards the power of receiving life, but alive in as far as it has the power to resist life. It is not merely a passive, but it is an opposing subject. In regeneration the Holy Spirit enters into the soul and overcomes the opposition. This he does by putting it into the possession of life in uniting it to Christ. The Spirit becomes not only an indwelling, but also an energizing Spirit. It is very true that we are as much dependent on the Spirit for the exercise of life as for life itself. Without him we can do nothing. But spiritual life, or grace, co-operates with the Spirit. It is by the exercise of this implanted principle, that we are to work out our own salvation. But still this is to be done by God working in us, both to will and to do. We are to strive to conform our wills to his will, and to do as he requires. And in order to this, we are to use the means of grace in reliance on his blessing. Thus working and thus believing, the good work begun will go on, and in due time we shall be made meet to be "partakers of the inheritance of the saints in light."

INDEPENDENT THINKERS.

ONE of the diseases to which the intellect of man is liable is that impatience of restraint and instruction which keeps many in ignorance, and leads many into error. This is common among the young, who in many cases consider themselves wiser than their elders. But it is not confined to them. This unhealthy temperament is the ruin of many active minds. Their possessors are usually desirous of opening up new ways, and are generally as rash as they are unsettled. They rush into mental exercises without discipline, and publish their crude opinions concerning doctrine, discipline, and praise, without deliberation. They suppose themselves capable of making discoveries, or of setting old truths in a *new* light, and woe unto those who differ from them. Although the sober-minded receive their opinions with disgust and alarm, there are always plenty to applaud, to call their haste cleverness and liberality of sentiment, and their untenable propositions, "proofs of strong and independent thought."

One is at a loss to discover on what principle a man is to be praised for broaching new doctrines and opinions contrary to what has been acted on by our good old fathers, and adopting in their place the crude speculations of unfledged divines, and religious theorists, or for having departed from the settled foundations of Christian doctrine and practice. There does not seem to be any merit in abandoning truth (because it is old,) which rests upon the most solid basis, or, having been subjected already to the most searching examination, has received the assent and approbation of martyrs, confessors and *tried* standard-bearers in every age of the church. There are both guilt and danger in diverging from "the things most surely believed," either in doctrine or practice, and drawing others into the "meshes of error" from a resolution to "think for ourselves." If we assent to the truth received on any topic with a fair understanding of its import, there is the merit of both modest docility, and of real strength in resisting the temptation of novelty and self-will, and a Christian of this kind is both a sounder and more independent thinker than the vapid reproducer of untried or exploded crotchets.

Not only is there no credit for independence due to those who refuse the *beaten track*, but in reality their conduct proves the want of that very quality for which they contend. They are afraid of being made *slaves*, because they do not feel the power to be *freemen*, and so they become *outlaws*. We need every assistance, both divine and human, in our efforts to understand the great things of God. Truth is not so easily reached as error. Error is plausible, captivates by first appearances, and is only to be detected and avoided by *prayerful* search and examination. The Socinian errors respecting the God-head are very plausible. The unity of God and the humanity of the Saviour are prominently taught in the Scriptures. Jesus was the Son of God, so also are we. The difference is only one of degree, God was in Christ: and God is in us, but he gave him the Spirit without measure, and he gives us the Spirit by measure, and that is the whole argument, and t is very plausible, but very shallow. There is no mystery, certainly,

but it does not recognize three-fourths of the testimony of Scripture to the Messiah, while it perverts what it adopts. It refuses the plainest statement of his pre-existence and divinity, and exerts its ingenuity in explaining away the overwhelming evidence of the "great mystery of godliness." But the fact that Socinianism is incapable of appreciating and combining the whole truth concerning the Son of God, is proof, not of its power, not of its independence of thought, but of its sinful disobedience to instruction.

Independent thought, as usually interpreted, is a human idol, far more likely to lead astray than to guide into all truth. Augustine has the remark, "I do not *reason* that I may believe, but I *believe* that I may reason." Believing is a higher exercise of the faculties of the soul than reasoning. Faith which receives the whole Bible as the word of God, and believes "all that the prophets have spoken," arrives at once at the end to which reason can reach only by labor, after receiving light from faith itself. Probably the strongest soul that ever dwelt in a human body was his who exulted in the weapons of his warfare being mighty through God to cast down *reasonings*, and every high thing that exalteth itself against the knowledge of God. "He that trusteth in his own heart is a *fool*;" and most of those who are called independent thinkers are not far from being in the same condemnation.

O. S. D.

SHALL THE YOUNG MEN PRAY?

We have received several replies to an article in our November number, entitled "Young Men's Prayer Meetings." As the writers differ but very little in their opinions, we think it unnecessary to publish more than the following:

Yes; for there is work for them to do, and they cannot work without prayer.

Shall they pray alone, in their closets, or may they meet together, and pray together?

If the work which they are to do is to be done only in the closet, let the prayer be offered only there, too. If the work is of such a nature as to require associated effort, associated prayer for grace to do it cannot be out of order.

But somebody is afraid that the prayers of young men will not be blest, unless the fathers are present to help them; and the fear is expressed that the youth of the church are not to be trusted, in prayer by themselves; that unless restrained by the presence and example of the fathers, they will wander into the wild singing of graceless tunes, and the hasty uttering of prayers of undue brevity; and that they will, generally and particularly, fall into the ways and fate of the sons of Job, or of Rehoboam, son of Solomon.

If the fear of such evils from the holding of prayer meetings by young men, were based on Scripture, or on good grou ds outside of scriptural authority, it might be truly alarming; but we read that the young gentlemen of Job's family were associated rather for pur-

poses of carousal than of prayer, and we have every reason to believe that Rehoboam was not of a prayerful frame of mind, at all. So we must look elsewhere for examples of mischief resulting from young men's prayer meetings. And, rather than spend time in fruitless search for such mischief, let us heartily thank God if the spirit of prayer and work has taken hold of the hearts of any of the young men of the church. And let us, rather than find fault with the young brethren for laboring and seeking grace to aid them in their labors, rejoice as Moses did, when some nervous old gentlemen informed him that Eldad and Medad were transgressing the bounds of propriety in religious effort. Instead of rebuking the young men, he exclaimed, "Would that all the Lord's servants were prophets!"

No right-minded young men will shut the door of the prayer room in the face of the fathers. On the contrary, the fathers will doubtless be warmly welcomed and affectionately looked up to for counsel, in every "young men's prayer meeting," where they go in proper spirit. Anybody who goes to such a meeting in a fault-finding disposition, need hardly expect any welcome at all.

Pray on, young men; work on; for there is work for you to do, and you need God's grace, that you may do it. And when discouragement is thrown in your way, by the doubtful, of any age whatever, come all the more boldly, hopefully, and "with full assurance of faith," to the throne of grace. A. T.

Missionary Intelligence.

SYRIA MISSION.

LATAKIYEH, Oct. 27, 1867.

DEAR BROTHER—When I wrote to the Board of Missions two or three weeks ago, my letter grew so long on my hands that I was ashamed to make it any longer, although I had plenty more to say; and besides, the arrival of the mail steamer made it impossible to transgress further on the patience of my brethren, the members of the Board, if I had been so resolved. And now, it is not my turn to write to the Board—in truth, the time has not yet come around for anybody to write; so that I cannot now finish my story "*resmiyan*," as the Arabs say; or in plain English, officially! So, what circumstances forbade me to say to the Board, I take the liberty to say to its excellent and most venerable chairman. * * * * * *

Then in reference to another subject to which allusion was made in some of the recent letters of the Board, and to which I had not space and time to advert when writing on behalf of the Mission, a few words will not be out of place here. I mean the length of time which has elapsed without Miss Crawford's having entered fully on her missionary labors. It is quite natural that this should give rise to more or less of a feeling of disappointment at home; but such a feeling, if it exists, is due, more than any thing else, to a want of acquaintance with the facts ofmissionary experience. I suppose it is not generally known in America that the most elementary branch of school teaching—simple

reading—is beyond the power of almost any European, till he has spent years in the country. There are plenty of missionaries, and some of them very efficient missionaries, who have been here from ten to fifteen years, who have never been able to tame their tongues to Arabic habits so far as to make it possible for them to achieve a decent measure of success in an attempt to teach a class of children to read; and Miss Crawford would have much to boast of if she could do it efficiently after another year given wholly to the study of the language. It was never expected—by us, I mean—that she could do this till she had been many years in the country, or that she would ever have occasion to do it at all. But what she could have done is this: if she had found a school in existence, under a corps of competent native teachers, she could very soon after her arrival—long before now—have taken upon herself the superintendence of it, and given such direction to its instruction and discipline as to make it an effective evangelistic agency, and added to the branches taught by her native assistants, such European accomplishments as to make it an object of attraction to the community; and it was for this specific service that we brought her out to Syria. Such a school was in existence (and it comprised fifty or sixty bright little Arab girls) when the Mission sought to be reinforced by a female teacher from America.

The dissolution of the school by the anathemas of the semi-papal church to which the children belonged, was one of the unforeseen vicissitudes of missionary experience, which neither was nor ought to have been counted on; that is, it ought not to have been so counted on as to hinder us from making the necessary provision for turning to the best account such a school when we shall have the like in our hands again, as we have no doubt we shall in due time; although not till it shall have attained by a gradual process of growth the dimensions which on the first trial, before opposition awoke, it had at the outset. When the Mission opened a girls' school last year, it was the first thing of the kind that had been seen in Latakiyeh, and it took the clergy at unawares, so that they were not prepared to oppose the commencement of it. Besides, it was gratuitous. When it is reopened it will have to compete with a female school organized since then by the Greeks—a very poor one, to be sure, but heartily supported by the clergy, who will be prepared to meet our efforts to get up a rival institution, with a well-concerted opposition—and we intend to charge for tuition, except in some of the lowest branches, or in the case of children of very poor people, and to give more full and direct religious instruction than we have ever heretofore been free to give in our day-schools in town; two conditions which will necessarily be very unpopular with the people of Latakiyeh. Such being our plan, and such the situation, it is highly desirable to have the advantage of external circumstances the most favorable in making our start—an attractive place, commodious rooms, and able native assistance. The two former we shall have in high perfection in our new mission-house, and it is impossible to get an approximation to them elsewhere in town; the last would not pay cost any where but in the new buildings; so that I am fully of the opinion that it would be better to wait till the mission-house is ready before opening

the school, even if that should not be for six months to come. Still we have to make some compromise with the impatience of some of the people at home, a thing which missionaries in a comparatively new field are often under strong temptation to carry to a sinful length; but when it can be done at small expense and without compromising matters in the field, I suppose it is often allowable and sometimes dutiful, especially when there is impatience to allay in the Mission as well as at home. We hope to meet the exigencies of the present case by a temporary arrangement, which will not hinder but rather promote the success of the plans which we have laid for the future, and in the meantime be productive of some good. There is a nice girl at Idlib, the daughter of our native helper there, to whom her father is very desirous of giving a good education, and the Mission is desirous of helping him in it, in the hope that she will in the future be useful to us as a teacher. She can now teach little girls to read well enough, and perhaps teach them to write a sort of a way. Her we intend, as soon as we can go to Idlib, to bring with us, and board her in one of our families, and as soon as she comes, we shall open a school in as good a room for the purpose as we can get, for a limited number (say a dozen) of girls, and give her to Miss Crawford for an assistant, till our own rooms are ready, when we must look out for an accomplished native assistant, that we may have a school fit to recommend for all purposes to the general public, and for admission to which we can reasonably make the payment of a respectable fee, a preliminary condition; and then this Idlib girl will turn in and be a pupil, still continuing to board in one of our families, till she shall have acquired a good education. We would have gone on this errand to Idlib several weeks ago, but a journey thither involves also a journey to Aleppo, the whole of which would have required a longer absence from home than we could afford, considering how full our hands were with the affairs of the Fellahin, and how many excursions we have been called to make into their country, the attention required by the building, and the confinement of Mrs. Beattie, which took place two or three weeks ago, not to mention that since we have emerged somewhat from the depths of pecuniary embarrassment, we have been making an effort, which hitherto has been but partially successful, to supply ourselves with horses, which have become quite a necessity to us, as the state of our work has come to demand a good deal of traveling. But we hope that one or the other of us will soon make a missionary journey to Aleppo and Idlib. In the mean time, more to allay Miss Crawford's impatience than anything else, we have set her at teaching three or four little girls; for, although making very remarkable progress in the knowledge of Arabic, she had become so impatient as to be quite unhappy, because she was not teaching. She feels better now. By the way, our Mission was earnestly solicited to let her go to Beirut this fall to take the oversight for six months of a large female boarding-school there, till they could supply themselves with a principal from the United States. They would have paid her salary for the time that she would have staid there—and something more, if we had demanded it—if we had but consented to let her go; but we thought it wiser not to accede to their request; although the time for

which they asked for her would have about filled up the interval that i likely to elapse before we can hope to give her full work here.

When we commenced to build our mission-house we hoped to have it finished about New Year's. From the progress that we have made, (which, by the way, is by no means despicable) we are hardly warranted to hope to see it finished before spring. We have met with no hindrances, but we cannot get as many workmen as we would like to employ. Deliberation, and, we trust, divine direction, have led us to modify our plan, so as to make it more comprehensive than in our first conception of it. We have long felt that one important arm of our Mission was paralyzed when we ceased to have an establishment for Fellah boarding-scholars. The establishment which for several years we kept up for that purpose, although very unsatisfactory, being in a great measure confided to the care of natives, on account of its distance from our own houses, thus making it impossible to guard against much waste in the boarding of the boys, and equally impossible for us to be constantly cognizant of their behavior, or directly cognizant of it at all for more than a small part of the four and twenty hours, was nevertheless the means of perhaps half the success which we have hitherto achieved. How much greater would have been the advantage if we had had the boys under the same roof with ourselves! —and how much greater still, if instead of boys only we had had under our care an equal number of Fellah girls! The latter, of course, we *could* not have except under our own roof; nor was it well to have even male boarding-scholars in a distant part of the town mainly under the care of native employers—taught, it is true, by Christian men, but boarded by a man of more doubtful character. For this reason, we did not regret it much when more than two years ago the man who had charge of the boarding-house resigned his post and refused to serve any longer. In all this part of the country there was no man that would have taken his place, nor any one who, if he had taken his place, would have discharged the duties of it half so well as he did, imperfectly as that was. But neither argument nor illustration is needed to make it plain, that considering the physical, social, moral and spiritual condition of the Fellahin, a most important and efficient means of promoting their evangelization, would be a boarding-school for their boys and girls under the same roof with a mission family, and under the immediate supervision and control of a missionary.

In planning our mission-house, we had this in view from the first, but still intended to confine ourselves at the outset to the erection of such a building as would do little more than furnish accommodations for day-schools for both sexes, and for public worship, purposing to meet the exigencies of boarding-schools, by wings added to the building at some future time,—a time, too, which ought not to be far in the future, for the want of boarding-schools is pressing all the time. But when we came to reflect on it, we found that this extension of the buildings necessary for boarding-schools, if made at a future time, would cost one or two thousand dollars—perhaps even above the last mentioned figure —more than it would cost by adding another story to the building, and thus putting it on the foundation already laid, and under the roof that

we must have in any case; which seemed to us a sinful waste of money, and we modified the plan accordingly. In the plan which we are now carrying out, we have ample accommodations, 1st, for public worship; 2d, for a male and female school of from 60 to 75 pupils each; 3d, for the boarding and lodging of at least 12 boys and as many girls, who can go down stairs to school and take their lessons with the day-scholars—together with room for all the stores of provisions necessary for so many boarders, and for the two servants to sleep, who will be needed to do the work of the establishment; and 4th, for a mission family to keep charge of the whole establishment; for which accommodations, of course, the family that uses them will, at the present rate of rents in Latakiyeh, pay $100 (gold) per annum to the Mission treasury. Less than this amount of room in the mission-house will not furnish accommodations for all the different branches of labor for which the station calls—preaching, day-schools, and boarding-schools. It will cost more than the original estimate, but far less than the cost of any patch-work which by future additions would bring the building up to the requisite dimensions.

I take for granted, that the importance of the proposed boarding-schools is unhesistatingly recognized, the more especially as they would open the highest possible sphere of usefulness to Miss Crawford; but the question naturally arises in your mind, "when will these boarding-schools be in operation?" to which I think I may safely answer, as soon after the building is finished, as we are supplied with the necessary funds for carrying them on. The next question, of course, will be, "what will it cost to carry them on?" and to this I can answer approximately, that to board 20 scholars, 10 of each sex, would not cost more than $1,250 in gold. For a smaller number, the cost will be somewhat more in proportion, and for a larger number somewhat less. The building furnishes ample room for 15 boarders of each sex, 30 in all. Now, let us suppose we have 20 boarders, 10 of each sex, at an annual cost of $1,250. To meet this expense in part, we have already Mr. Lyde's annuity of £60—$300; then the rent paid by the family that lives in the mission-house—$100. This is all pretty sure. Then we may, perhaps, count—not at first, but after we have overcome the prejudices of the Latakieyans, and the opposition of the clergy—on some income from the day-schools, say $200 per annum. Then as we have about three acres of ground, I think it might be so managed if we were but able to fence it in, as to diminish the expenses by, say $100 per annum. Thus we have $400 sure, besides $300 more or less problematic; leaving of the $1,250 only $850, or $550, to be furnished from America;—and is it worth while to let such a paltry sum stand in the way of having in operation such a mighty evangelistic agency, as would be a boarding-school containing ten Fellahin boys and ten Fellah girls, the latter under the constant instruction and control of Miss Crawford, and all of them under the eye of a missionary all the time, and listening every Sabbath to the preaching of the Gospel? And is it worth while for the sake of say $1000 of difference in the cost of our mission-house, to stop the building of it at a point short of what is demanded for the accommodation of such a boarding-school, with the certainty that we

cannot afterward provide the room for it at a cost of less than $3,000 or more?

The little schools out in the villages, too, are of excellent use in preparing boys for such a boarding-school, and enabling us to discern in candidates for admission to it, the presence or absence of signs of promise. We had six of them till the late troubles came in the mountains. Since then we have had but two, but we hope soon again to have six, as the troubles of the Fellahin have in a great measure subsided. We ought to have ten or a dozen of them, but we cannot get so many teachers. The average cost of these country schools is about $100 each per annum. If we had ten of them they would cost about $1,000, and the money would be well laid out. The other expenses of different kinds, connected with the work here, if the schools in town were once re-opened, might be assumed at $250 per annum; so that the whole expense of the work in the Latakiyeh field, when the boarding-school and all shall be in operation, will amount to not less than $2,500 per annum in gold.

But to return to the mission-house. I forgot to observe that from the time when it shall be finished till the time when it shall be wanted for the boarding-school, there will be ample accommodation in it for a second mission family, who will be glad to get it, at a rent of $100 per annum. So that, to sum up all, besides the uses at first sought to be served by it, it will accommodate from 20 to 30 boarders of both sexes, and a family to take care of them; and bring in, so long as it is not used for a boarding-school, a revenue of $200 in gold, to the Mission treasury; and after it comes to do full duty as a boarding-school, it will still yield a revenue of $100. And it is so ingeniously contrived, that in the schools and in the boarding department the two sexes will be as completely separated, except at hours of prayer, as if they were at opposite ends of the town. It will cost considerably more than the first estimate, as I intimated the other day, when I wrote to the Board; but, as I have just taken pains to explain, it will serve, and serve well, an important—I might say necessary—end not contemplated by the Board in making the appropriation; and the whole cost will be much less, I think, than you would have thought to be requisite to the attainment of all these ends; and certainly much less than you would think it possibly could be, if you saw the building. I believe the funds raised last year for that purpose would cover the whole expense; but since the Board has found it necessary to apply a part of those funds to the defraying of the ordinary expenses of the Mission, it will be necessary to meet the demands of the case in some other way. This, with the consent of the Board—which I think may in this matter be safely counted on—may be considered as partly done already. The proceeds of Dr. Matheny's practice since spring has exceeded the amount of his salary for the same period by more than £50. There is no reason, at least none that I can see, why this surplus may not be turned over for good and all to the building-fund; and on the other £100 of the proceeds of the Doctor's practice, which is supposed to cover his half year's salary, we might at least be allowed to rest temporarily so as to keep us out of difficulties. Also, if his practice for

the next half year yields a surplus over the amount of his salary for the same period—a thing which, however, is never certain beforehand—it might be disposed of in the same way as I have suggested in reference to the surplus of the last six months. Then, you know, an effort has been unsuccessfully made to reinforce the Mission to strengthen the Aleppo branch of the work. This reinforcement, since we have taken the Aleppo field in hand, has become an imperative necessity; but it is certain that it will not be accomplished for a year to come, and most probably not for two years. Now if the attempt which you have recently made, had succeeded, it would have called at once for an additional outlay of well up to $1,000 per annum. And so long as the Mission is not reinforced, and a missionary residing in Aleppo has to shoulder the responsibilities and do the work which naturally belongs to two men, it will be no grievance to the Church to contribute to the finishing of the buildings, up to the point of highest utility, any amount that may be necessary for that end not exceeding what would have been requisite for the support of the new missionary from the time when he ought, if possible, to have been appointed, till the time when he shall actually have been appointed. This will only be furnishing for an object which Providence has indicated and placed within reach, funds, which the Church had intended to furnish for another object, to which Providence has, in the mean time, barred the way. And it will have the salutary effect of keeping, or rather bringing, up the liberality of the Church to the point which will be necessary to support the Mission after its contemplated reinforcement; and the effort which it will require will not be the tenth part so hard on any contributor, as it will be for a mission family to live a year, or a year and a half, alone in Aleppo. * * * * * *

I have great faith in the success of the work in the Aleppo field. We have most excellent native helpers there. In Aleppo itself, the people to whom we would address ourselves are almost all papists, and popery is now going down so fast in Europe that they must soon feel the foundation, on which they have been standing, giving away under their feet. I had a letter ten days ago from our native helper in Aleppo. He had a school of thirty-eight boys, and his wife had a school of fifty girls; and they are not simply secular, but actively evangelistic schools. I have not had word from Idlib so lately; but the work there too is in a prosperous condition. The tuition in both places is gratuitous, and it must continue so in Idlib, for the people are poor, but when we remove to Aleppo we intend to put the school in that city on a paying basis, or rather a charging basis; for the charge will suddenly reduce the schools so much that they will come far short of paying expenses.

We have not yet decided who is to go to Aleppo. I would like to go to Aleppo, and I would also like to stay here; but I can't do both. Bro. Beattie is also perfectly willing to go to Aleppo, if the choice of the Mission should fall on him to go. If we have a boarding-school here—which we ought to have—we cannot count on working the two fields at an expense of less than from $3,000 to $3,500 per annum in gold, besides missionaries' salaries.

During the past year we have not by any means been lying on our oars; but we have been rowing against a strong current, and made little visible progress. Still, we are further on than a spectator unacquainted with the circumstances would imagine. Those who, from among the Fellahin, have believed in Christ during the course of our labors, are scattered over the country in their homes, or in schools which they are teaching, far from Latakiyeh and far from one another, so that it has hitherto been impossible to organize them into one visible body, and hence they make no show. So also those who being more or less enlightened, are inquiring after truth, are in like manner scattered and isolated. The consequence is, that if a brother missionary arriving at Latakiyeh, on a journey, were to stay a week, or even a month, he might go away without seeing any of these converts or inquirers, and would be sure to go away without seeing them assembled in one body. Their scattered condition too, makes it impossible to keep them under so advantageous a supervision as if they all lived in one place, or in one neighborhood, or to concentrate their influence on any one point. Latakiyeh does not feel them at all, any more than if they had no existence. But these are disadvantages under which we must labor for some time to come. In the meantime, although our Fellahin followers are too far away and too much scattered to meet with us in Latakiyeh from Sabbath to Sabbath, or to meet with one another at all, we still have had a congregation to preach to in Latakiyeh, not very large it is true, during the past summer, seldom numbering more than twenty, and most of these not natives of the town, but several of them likely to make their permanent residence here for the future; and this is quite an advance on former times; for up till the time that I went to America, during the summer vacation, when the Fellah boarders and the school teachers were scattered to their homes, we never could have a congregation at all, of more than two or three hearers. It appears, it is true, to be a great decline from the much larger congregations which assembled for awhile during the last year of my visit to America; but that sudden accession of members was an exceptional case, depending on transient cases, and was chiefly made up of poor people who became suddenly inspired with a hope that we would buy them by paying for them the small sum laid on them severally by the Turkish government as commutation for military service. This was not apparent at the time, but became known afterward. So the great decline since then is only apparent, while the comparatively smaller gain is substantial. One great obstacle with which we have still to contend, and shall have to contend till the Redeemer in his providence chooses to take it out of the way—and he will do it, when he has sufficiently tried our patience—is the bondage in which all the people here are to one another, and the multitude to a few. To illustrate the state of society in this respect by an example: there is one man here who, I firmly believe, would like to worship with us every Sabbath, and yet he never comes at all, and the reason is because he dare not, for there is but one thing on earth that he can do for a living, and if he would come to preaching two or three days his employment would be taken from him, and with his employment the daily bread of himself and family. Of course he is not a converted

man, or he would do his duty regardless of consequences. But it is unconverted men especially that we want to preach to, for faith comes by hearing, and hearing by the word of God; and this bondage, under which almost every man in Latakiyeh is, at present, as ruthlessly and inextricably held as the one whose case I have mentioned, while it would have no power to hinder a believer from confessing, is all-powerful to hinder unbelievers from hearing. It is less felt in large cities, like Beirut and Aleppo, than in small towns like Latakiyeh; for there, there are more avenues to remunerative employment open to every one; but even at Beirut it was terribly felt at the beginning of the evangelistic work there; and I doubt whether the Mission work was as far advanced there after the lapse of twenty years or even twenty-five—it is now nearly fifty years old there—as it is here now. And what we need here most of all, next to the outpouring of the Holy Spirit, is some startling dispensation of Providence, as severe as that which fell upon the poor Fellahin in the mountains this fall, which will tear apart that interlacing of interests which makes every man dependent on everybody else, and destroys all individual independence.

But I cannot write any more now; and as I have not done yet, you may expect to hear from me soon again. I don't intend to allow any long interval to elapse between my letters till I have made you acquainted with the whole situation. I will only add, that I hope the remittance of £200 for Mission expenses, for which we wrote in our last letter to the Board, will be on its way before you receive this; for if it is not, we will be in distress before it comes; and while I mention this, I do not forget that the unusually heavy drafts made on our people last year for the Mission buildings and for the reinforcement of the Mission, furnish a very good reason why the Board should be circumspect at the present time in its outlays, as we also are endeavoring to economize to the utmost that is consistent with the old maxim against being penny wise and pound foolish. Mrs. Dodds joins with me in the most affectionate good wishes to yourself and family.

Faithfully yours, R. J. Dodds.

THE WASHINGTON MISSION.

In our last number was published a letter from our missionary at Washington, Rev. J. M. Johnston, containing an account of the interesting exercises connected with the late celebration of the sacrament of the supper in that city. It is certainly a great satisfaction to know that our efforts to benefit the freedmen have thus, at last, been accompanied with some success. The fact that four of these people have already connected themselves with the church, and that in all probability others soon will, silences entirely those persons who argue that our creed prevents our Mission acting successfully among the ignorant and degraded. Only after the usual examination, were these applicants admitted. We regard what has already been accomplished but as the earnest of the coming harvest, and believe that before long a Covenanter church will be organized in Washington, in which white

and black, rich and poor, will be permitted to worship God with equal freedom.

In the Washington correspondence of the *Christian Instructor* is the following reference to the Mission and the communion:

"Rev. J. M. Johnston, of the Covenanter Church, O. S., is worthy of particular mention for his assiduous labors and untiring efforts in this cause, not only among the freedmen, but the poor, neglected and careless of every shade and color—among the high and low, rich and poor. Having labored in the South some time, enduring the privations and hardships incidental to war times, he brings to his new field of labor a practical understanding and an invaluable experience, which, together with his zeal and love for the ministry, renders him capable of performing incalculable good; and the Sabbath school and church which he has been instrumental in gathering together, under many adverse circumstances, must certainly be encouraging and strengthening to his soul. Last Sabbath being his communion season, brought together a large number, and the few United Presbyterians sojourning in the city took occasion to add their presence to the solemn and interesting scene. Mr. Johnston having no assistance conducted the exercises himself, and displayed an earnestness, power and depth of thought so appropriate to the occasion, so creditable to himself, and so refreshing to his hearers, as to cause a deep and lasting impression on the minds of all those who heard him. He treated us to an explanation of the Psalm—something seldom heard in this community—and it was a pleasure to hear the Psalms sung, and be refreshed by their inspiring influence. Four were added to the church and three baptized, all of whom seemed to realize fully the important step which they were taking. It was an unusual sight to see white and colored persons sitting down together at the same communion table, making the same professions of piety, and mingling their devotions around the same hallowed altar, but it was only fulfilling the scriptural injunction, 'Go ye into all the world and preach the gospel to every creature.'

"In connection with the church there is a large and flourishing Sabbath school, with a regular attendance of one hundred and fifty members and an able corps of teachers, who devote much of their time in improving the minds of the young and in giving them sound religious instruction. Who can tell the influence that this small body of Christian worshipers and teachers may have in elevating this much despised and ignorant race, and removing the vice and superstition, inculcated by the depraving influence of their past life?"

THE NORTH-WEST MISSION.

By letters not intended for publication, we learn that the prospects of this Mission are very encouraging. The health of Mr. Buck has of late much improved. It is to be hoped that by his residence in Minnesota, the climate of which is said to he "most healthful and delightful," he may be permanently benefited. We know of no one better qualified to plant our church and disseminate our principles in a new country;

and we feel confident, that if permitted to labor, Mr. Buck will now exert an influence for good in the North-West, which will long be felt. The interest manifested in the Mission by our friends in and around Elliota does credit to them, and should secure the earnest co-operation of the entire church in their efforts to advance the cause of truth. There are in the neighborhood but two or three persons actually members of our church. Others no doubt will connect themselves with us the first opportunity. A lot has been purchased for a house of worship with a dwelling on it—a parsonage (?). Two persons have subscribed one hundred dollars each, two fifty, one thirty, four twenty-five, &c. In addition to this their contributions to the "Central Board" range from ten to forty dollars. An application has been made to the "Board of Church Extension" for an appropriation of six hundred dollars, which when granted will enable them to commence without debt. The prospects of the speedy organization of a self-sustaining congregation are certainly encouraging.

The Central Board expects soon to send a missionary to labor near Lake Reno in the same State.

We make this statement, that our readers may see how much has already been accomplished, and so be induced to contribute liberally to the "Domestic Mission," the collection for which Synod directed to be taken up on the first Sabbath of February. It is pleasant to do what we can to help those who first do what they can to help themselves.

Presbyteries.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery held a special meeting in Allegheny, Dec. 31st, 1867. Mr. Hunter was chosen Moderator *pro tem.* Besides the business for which the meeting was specially appointed, several other items were attended to. Rev. J. M. Johnston, missionary at Washington, was received on certificate from Rochester Presbytery. The call on him from Clarksburg congregation was presented and declined. The Committee of Supplies was authorized to grant to Clarksburg congregation the moderation of a call when requested. Three of the students, W. Gillespie, D. Gregg and D. Williams, delivered each an "Exercise and Addition." The pieces were unanimously sustained as trials for licensure. The Committee on Supplies was appointed to assign texts to the students who are to preach at our spring meeting.

Mr. M'Auley, minister of the Associate Church, who applied at our last meeting for admission, having "purged himself of any design to treat with contempt the regularly constituted courts of the Associate Church," having satisfied Presbytery of the soundness of his views in regard to slavery, and having "given his full assent to and approval of our standards," was "received into the communion of the church and the exercise of the ministry among us."

Presbytery has now on its roll the names of twenty-one ministers. Eight are unsettled. Of these, three—Messrs. Buck, Dodds and Johnston — are missionaries.

The amount each congregation in our bounds should contribute to Synod's traveling expenses, is as follows:

Allegheny	$85.50	Pittsburgh	$42.60
Wilkinsburg	28.80	Vernon, &c	38.70
Millers' Run	23.10	Brookland	42.30
Poland and Jordan	15.00	Little Beaver	30.60
Oil Creek	17.70	Monongahela	36.00
Springfield	36.00	Salem	25.20
Oil City	9.00	Rehoboth	21.00
Pine Creek	6.30	New Alexandria	64.50
Slippery Rock	45.00		

The amounts should be forwarded to our spring meeting.

J. W. SPROULL, *Clerk of Presbytery.*

APPOINTMENTS OF PITTSBURGH PRESBYTERY.

Mahoning—M'Auley, January 3d Sab.; February 4th Sab.; T. Sproull, February 2d Sab.; M'Farland, one day, discretionary.

Clarksburg—Prof. J. R. Newell, one day, discretionary, between this and 1st of March; M'Auley, March 3d Sab.; also to moderate call, if requested by congregation.

N. M. JOHNSTON,
Chairman Committee of Supplies.

IOWA PRESBYTERY.

A "PRO RE NATA" meeting of the Iowa Presbytery was called to meet at Rehoboth church, on December 17th, 1867, at 10 A. M., at which the Rev. R. B. Cannon, at his own request, was released from his pastoral charge, and Rehoboth congregation declared vacant.

S. M. STEVENSON, *Chairman of Presbytery.*

APPOINTMENTS OF IOWA PRESBYTERY.

Walnut City, Appanoose—M'Farland, January 1st and 2d Sabs.; Cannon, two Sabs., discretionary; Black, April 1st and 2d Sabs.

Davenport—Cannon, December 4th and 5th Sabs.; M'Farland, February 1st and 2d Sabs.; Stevenson, two days, discretionary.

Rehoboth—M'Farland, January 3d and 4th Sabs.; Black, April 3d and 4th Sabs.

Vernon, Wis.—M'Farland, February 3d and 4th Sabs.; Cannon, four Sabbaths of March or April.

S. M. STEVENSON,
Clerk Committee of Supplies.

LAKES PRESBYTERY.

APPOINTMENTS.—*Black*—January and 1st Sab. February, Cedarville 2d, 3d and 4th Sabs. February, Garrison.

Newell—March, Cedarville; April, Garrison.

The apportionment of Synod's traveling expenses is as follows:

Southfield	$54 00	Cedarville	$12 00
Miami	33 60	Cedar Lake	18 00
2d Miami	30 00	Garrison	8 50
Rushsylvania	14 80	Novi	5 00
Macedon	8 50	Cincinnati	11 80

And in addition let all the congregations of this Presbytery notice that the same apportionments for Presbyterial expenses remains as for last meeting. Two funds are thus expected from all the congregations.

H. H. GEORGE, *Clerk of Presbytery.*

Obituaries.

DIED, January 8th, 1868, ELLEN S., wife of Rev. A. M. Miligan, aged 41 years. She espoused the principles of the Reformed Presbyterian Church from a full conviction of their truth and importance; and, though reared in the lap of wealth, and surrounded with every prospect of worldly aggrandizement and honor, cheerfully turned her back upon it all to cast in her lot with a despised and hated Covenanter minister, fully conscious of all the odium, reproach and trial to which it subjected her. When an earnest testimony against a slave-holding and Christless government, exposed her husband to the most virulent assaults of the press—caricatures in the markets—burnings in effigy in court-house yards and academic groves—and assaults of mobs, when even strong men quailed and hung their heads under radical utterances, her brave heart and bright eye, flashing with enthusiasm, cheered him on, and she insisted upon accompanying him and sharing his danger, when an infuriated mob dared him, at his peril, to fulfill an appointment to plead for the slave. When a Covenanter minister who had stood high as a witness, made defection, she told her husband she would rather beg her bread with him from door to door in the maintenance of those principles, than that he should do as the other had done and gain the presidential chair.

She made many and great sacrifices for Christ's cause and people, and when struggling to support a large family on a very limited salary, she conscientiously devoted the tenth to the Lord. The last great sacrifice of her life, was to leave a home she had struggled to prepare—the friends of her childhood, and a congregation who ardently loved her, to live among strangers and try the experiment of erecting the Covenanted standard in the city of Pittsburgh, with every prospect of renewed struggle and hardship. But when she found her fears all disappointed and her hopes far more than realized, when that people took her to their hearts, and taught her that they too could love her as ardently as the best of her former friends, and when especially she saw the experiment a signal success, and the most radical utterances of our Testimony waited on by multitudes with absorbed attention, her happiness knew no bounds, and she said to her husband on her way home from the sanctuary the last time she was ever there, and the last Sabbath but one of her life, "Now I know why God brought you here; he has placed you in your proper field at last." She felt that all she had borne and sacrificed for Christ was only too little for such a Master, and that she was amply repaid for it even in this life.

At a social festival, four weeks before her death, the ladies of the congregation presented her a magnificent silver tea-set, with many expressions of esteem and affection. She called it "her silver wedding," and the subsequent month "her honeymoon." All who saw her noticed her more than wonted happiness and enjoyment. It was the happiest period of her life. God lifted her into

the highest enjoyment earth could afford her, to prepare her for celestial bliss. She was ready to die, her work was done and well done. And she had enjoyed for six months a full assurance of her interest in a heavenly inheritance. The last hour of her life was spent advising and comforting her husband—blessing her children—and commending her soul to her "precious Saviour," and entreating her "dear Redeemer to prepare her for his glory." Her lips were moving in prayer after her voice could no longer be heard. She went peacefully asleep in Jesus. The overflow of sympathy from all quarters attests the appreciation of her loss. Her children rise up and call her blessed, her husband also, and he praiseth her.

Expression of Sympathy for Rev. A. M. Milligan, member of the Board of Superintendents of the Reformed Presbyterian Theological Seminary.

SEMINARY HALL, Jan. 18th, 1868.

REV. A. M. MILLIGAN—It is with feelings of sorrow that we, the students of this Seminary, mark the providence of God in your late bereavement. As friends, we extend to you our true sympathy, and assure you that we feel deeply your affliction. Knowing that you have lost a partner and your children a mother, to whom you all have been fondly attached, we would assure you of our full and heartfelt sympathy, and direct you to the compassionate Saviour, who wept with the sisters at the grave of Lazarus, and who to-day pities, comforts and sustains his sorrowing children. We would comfort you with the assurance that "what to you is loss, is to the departed unspeakable gain." We would call to your remembrance the strong faith and sure hope with which she committed her spirit to God, and would ask you not to "mourn as those who have no hope." We would have you forget the sad parting, and look forward to the joyful reunion in the heavenly home where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." God grant that this affliction may draw you all more closely together, and lead you nearer to Christ.

D. GREGG, Jr.,
J. M. FARIS,
D. B. WILLSON, } *Committee.*

Notices of Books.

FROM the Presbyterian Board of Publication, Chestnut street, Philadelphia, and Third street, Pittsburgh.

THE ATONEMENT. By A. A. Hodge, D. D.

This book is a seasonable contribution to our theological literature. The subject of the Atonement and its affiliated doctrines, are presented in a clear and forcible manner. The ground maintained throughout is that of the Westminster formularies. We cordially recommend this book to our readers.

The publication of this book by the Presbyterian Board of Publication, at the present time, is not regarded with much favor by the New School branch, as the following notice from the *American Presbyterian* will show:

"Prof. A. A. Hodge's late work on the Atonement is learned, able and important, but it is controversial and sometimes severe, and even arrogant in its assumption of exclusive orthodoxy. We do not intend to complain of this in Professor Hodge. It comes to him by 'ordinary generation,' as much so as any other of the consequences of the fall.

Blood will tell. But we have a right to complain that at this stage of the negotiations between the two branches, a book which really represents but a single class of views in the orthodox Reformed Churches should be issued by the Publication Board of the other branch. It is, so far as it goes, an open rupture of the truce between the two bodies."

THE BIBLE BAPTIST. By Thomas P. Hunt.

BIBLE BAPTISM. Two Letters to a Young Christian.

The former of these, is a republication. In it, the writer shows, in the form of a supposed conversation, what is the Scripture mode of baptism, and who are the proper subjects. The latter is a plain statement of the arguments in favor of infant baptism, and answer to some objections against it, presented in the form of letters.

THREE BOYS. SHADOW OF THE ROCKS. THE CURIOUS CHAPTER. THE TWO WALLETS. TERRENIS.

These little volumes form part of the Board's "Series for Youth." In general, they are interesting and instructive, and no doubt will be read with profit by the young. We particularly like "The Two Wallets" and the "Curious Chapter," the latter of which we would have liked better, had the writer been more decided in urging the use of "Sabbath" for "Sunday." "Terrenis" should not have been included in the "Series for Youth." There are so many big words and so many obscure passages, that we are very much puzzled to know for what class of children it was intended.

From Robert Carter & Brothers, 530 Broadway, New York, and for sale by Davis, Clarke & Co., Wood street, Pittsburgh.

LIFE AND LETTERS OF ELIZABETH, last Duchess of Gordon. By Rev. A. Stuart.

Elizabeth Brodie was the daughter of religious parents. Early deprived by death of her mother, her education and training devolved on her father, who did all for her a kind and indulgent parent could. It was not until after her marriage with the Marquis of Huntly that she became the subject of religious conviction. After many severe mental conflicts she at last found true rest. For over thirty years she passed through a deep and varied religious experience. Though exposed, on account of her position, to peculiar and very trying temptations, she lived a most consistent and attractive life. Her letters, some of which are here given, breathe the very spirit of true piety. Her name is familiar to all who are well acquainted with the history of the great religious movement in Scotland about the period of the disruption in 1843, and also the remarkable awakening in the north of that country in 1859 and 1860, in both of which she took great interest. This volume contains the account of her life till about 1847, when she connected herself with the Free Church. From that until the time of her death, January 31st, 1864, there is given merely an outline.

We have received the January number of the

BIBLICAL REPERTORY AND PRINCETON REVIEW.

The contents of this number are, The English Language, Prisons and Reformatories, Presbyterian Reunion, The Pastorate for the Times, Liberal Christianity, Short Notices. The Review is edited by Charles Hodge, D. D., and published quarterly by Peter Walker, 821 Chestnut street, Philadelphia. Terms $3.00 per annum.

ACKNOWLEDGMENTS.

Allegheny, S. Black, 5; M. Steel, 6; D. M'Ferron, 5; R. M'Clelland, 6; Jas. Best, 5-6; Ainsworth, D. Love, 6; Baltimore, W. Hunt, 4-6; Batavia, Jno. Lowry, 5; Bell Centre, S. J. Crow, ½ 6; Bedford, Geo. Swanson, 6; Brooklyn, W. T. Bell, 4-6; Thos. Kinkead, 6; Jno. Brown, Mrs. George, Mr. Boyd, each 5; Mrs. Jackson, Mrs. Collier, each 4; Mrs. Caldwell, 3; Burrel, John Reed, 6; Mrs. Copeland, 5; Cambridge, Theodore Sherrad, 5, 6; Chandlersville, John Forsythe, 6; Curlsville, Jno. Reynolds, 6; Crestline, Jas. Robeson, 2-6; Coultersville, J. Young, 6; Cleveland, Mrs. F. Wright, 6; Chester, J M. Knox, 6; Canonsburg, Brown 6; W. G. Smith, 6, 7; Clinton, J. R. Davis ⅔ 5, ⅓ 6; Dayton, D. Love, 6, ½ 7; Dodgeville, M. Forest, 6; Elizabeth, W. Bedsworth, 4-6; Elliota, Mrs. Rice, 4 5; East Topsham, W. Keenan, 6; Fancy Creek, A. Chisholm, 3-6; Fayetteville, Mrs. M'Gowan, 3-5; Jane A. Renfrew, 6; Mrs. Renfrew, 6; Flackville, Rev. W. P. Shaw, 3-5; Gates, Mrs. M'Cartney, 5; Frankford, M. Mackie, Sr., M. Mackie. Jr., A. Mackie, 6; Goose Creek, W. Douglas, 4, ½ 6; Hickory, Miss M. Snively, 6; Hills View, H. M. Murphy, 6; Harmony, J. H. Douthett, 6; Hopkinton, J. H. Campbell, 4, 5; Indiana, And. Gailey, 6; Jolly, H. Graham, 2-6; R. P. Grier, 3-6; Kortright, Mrs. N. Rice, 6; Kilgore, W. Cochrane, 6; Kittanning, John Stewart, 6; Londonderry, Miss Paxton, E. Alexander, 6; Lawsonham, M. Martin, 6; Livermore, J. M'Creery, 6; Loughgelly, C. L. Rafferty, 5; Marchand, R. M. Isaacs, 6; Mahoning, Wm. M'Gavin, 6; Merritsville, D. M. Caw, 6; Mercer, E. W. Love, 5; Midway, Jos. Wallace, 6; Moore's, D. Gregg, 6; Mount Ayr, W. J. Buck, 4, ½ 5; M'Keesport, Mrs. Douglas, 6; Morning Sun, W. Casky, Jas. M'Callum, 6; New York, First cong., Jno. Crothers, Mrs. Brolly, Mr. Gillespie, Miss Adair, A. C. Culbert, Jas. Bell, Mr. Smith, each 4-5; Jas. Cowen, Jas. Alexander, each 5; D. Bell, 5, 6; R. Bowden, ½ 5; Mrs. Stevenson, two copies, 5; R. Hutcheson, 4; New Bedford, W. D. Beggs, 6; New Athens, Miss M. Paxton, 6; Newburgh, Agnes Woods, 5; M. Simms, 4, 5; Wm. Willson, 4; D. M'Allister, J. Burnett, Mrs. M'Clung, 6; Geo. Gordan, 6-7; New Castle, D. C. Patterson, J. C. Wallace, 6; New Concord, J. K. Robb, H. Patterson, 6; R. M. Acheson, 5, 6; New Galilee, Mrs. M'Anlis, 4-6; New Wilmington, Wm. M'Kinney, 6; Otsego, Thos. Dew, ½ 5, 6; Oscar, Jas. Stewart, 6; Philadelphia, Wm. Brown, Sr., G. Alexander, Jas. M'Knight, T. J. Young, Mr. Knox, W. F. Fergusen, 6; D. Lowry, 6, 7; D. Smith, 5, 6; Wm. Brown, Jr., 4; Pittsburgh, Rev. A. M. Milligan, Dr. Sterritt, 6; A. Adams, 7; J. Rafferty, 6; Pleasantville, Mrs. Hammill, 6; Parnassus, A. B. Copeland, 6; Poughkeepsie, E. Odell, ⅔ 7, ⅓ 8; Richmond, Jno. Gillies, 6; H. M'Nieco, ½ 5, ½ 6; Rockdale, Jno. Langley, 6; Ryegate, Mrs. R. M. Langlen, 6; Rose Point, Thos. Young, 5, 6; Jno. Young, 6; Marg. Wright, 6, 7; Rochester, Mrs. M. A. Bailey, 4, 5; Shreveport, Benj. M'Leran, 6; Sprankle's Mills, Jno. Rowan, 6; Steubenville, Jas. M'Allister, 6; Stout's, Jas. Puntenny, Jno. Puntenny, each 6; St. Andrew, J. R. Beattie, 5, 6; St. Louis, Rev. J. M'Cracken, 6; Sago, J. B. Lytle, 6; Salem, Jno. Dennison, 6; Sandy Lake, Sarah Hazlett, 6; Tecumseh, Jno M'Millen, 4-6; Triadelphia, T. M'Coy, 6; Tranquility, And. Steel, 6; Troy, Rev. R. White, 6; Utica, Ab. Bovard, J. H Adams, 6; Wolf Creek, D. P. White, 4-7; Wilkinsburg, H. Dean, 5 6; D. Wills, 6; Rev. J. Hunter, 6; Wilmington, W. J. Brown, 6; West Barnet, J. L. Whiting, 6; Washington, J. Laird, 6.

TERMS.

1. The Magazine will be issued monthly, as heretofore.

2. The price is $1.00 per annum, to subscribers in the United States; $1.24 to those in Canada, and $1.72 to those abroad.

3. No discontinuance till arrearages are all paid up.

Communications, to be addressed to the Editor, *Allegheny P. O.*

Articles intended for publication must be accompanied with the name of the writer.

All letters containing remittances or relating to the financial affairs of the Magazine, should be addressed to J. W. Sproull, M'Keesport, Allegheny Co., Pa.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

Dec. 26, 1867.	Utica cong., interest,	$	13 40
Jan. 1,	George Magee,		6 00
" 2,	Rev. S. Sterrit,		3 00
" "	Gold coupons,		267 00
	Premium on the above,		89 00
" 6,	Samuel Black, interest,		4 50
" "	Bloomington cong.,		14 50
" 14,	Alexander Bovard,		5 00
" 25,	Acheson Bequest, per W. Brown,		62 50
" "	Samuel Robinson, interest,		6 00

ENDOWMENT.

Jan. 9,	James Moffat,	$	10 00
" 14,	Samuel Cochrane, Leavenworth,		50 00

D. GREGG, *Treasurer*, No. 99 Wood st., Pittsburgh, Pa.

NORTHWOOD COLLEGIATE INSTITUTE.

The fall term of this Institution closed on Friday, Dec. 20th, with a public examination. The session has been a very pleasant one, and we hope profitable to the students. The next session will commence Tuesday, January 7th, 1868. We hope students will be present at the beginning of the term. We expect a full school, and will endeavor to give entire satisfaction to all who may give us their patronage.

S. J. CROWE, *Principal.*

RECEIPTS FOR LITERARY FUND.

1867.			
Nov. 29,	Neilsburgh branch of Oil Creek cong., per Rev. Daniel Reid,	$	6 25
1868.			
Jan. 3,	Muskingum cong., per J. C. K. Faris,		3 00
" 7,	Ramsey cong., C. W., in gold $3, premium $1.14,		4 14

WILLIAM BROWN, *Treasurer*, 1635 Locust street, Philedelphia.

FUND FOR FOREIGN MISSION BUILDINGS.

N. B. On the 5th day of June last $50 was credited to this Fund from John Frazier by mistake, Rev. T. P. Stevenson being the donor.

1867.				
Dec. 13.	Robert Reynolds, New York,	$15 00		
" "	Alexander Munn, New York,	5 00		
" "	Eliza Ann Hill, New York,	5 00		
	Total, per Walter T. Miller,			25 00
" "	William Strachan, per Rev. J. R. Thompson, Newburg,			10 00
" 30,	James Moffet, of Allegheny, per Rev. S. O. Wylie,			4 00
1868.				
Jan. 2,	Wm. Thursby, of Pittsburgh cong., per D. Gregg,			5 00
" "	Mrs. M'Kinney, per D. Gregg,			10 00

RECEIPTS FOR HOME MISSIONS.

1868.			
Jan. 18,	Second cong., Philadelphia, per Wm. Stewart,	$	55 00

DANIEL EUWER, *Treasurer.*

A unanimous call has been moderated in the congregation of Garrison—Lakes Presbytery—in favor of Thos. A. Sprou l; also in the congregation of Lisbon—Rochester Presbytery—in favor of Jas. A. Black.

COMBINED SERIES, VOL. VI.—No. 3.

THE Reformed Presbyterian AND Covenanter.

MARCH, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

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BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

EDITORS' ADDRESS, "ALLEGHENY, PA."

RECEIPTS FOR FOREIGN MISSIONS.

1868.		
Jan. 21,	Brooklyn cong., N. Y., per R. J. Culbert,.....	$ 66 00
22,	Bovina cong., N. Y., per D. Gregg,.....	55 00
23,	Sabbath School of 2d cong., Phila., per J. B. Stewart,..	126 01
24,	C. Boyd Jamieson, Tyro, O., a tenth to the Lord, $3 50	
24,	R. J. Jamieson, Tyro, O., a tenth to the Lord,..... 1 75	5 25
24,	Miss Hazlett, Sandy Lake, Pa., per Rev. T. Sproull,....	1 00
25,	Society of Allegheny cong., that meets in the house of James Best, per Rev. T. Sproull,.....	181 00
27,	Boston cong., $70.83, Missionary Society of Boston, $30 total per Rev. W. Graham,.....	100 83
28,	Salt Creek cong., O., per Jas. M'Cartney,.....	10 00
Feb. 4,	Monongahela cong., Pa., per Rev. J. W. Sproull,.....	40 00
5,	Church Hill cong., Ill., per A. Campbell,.....	18 00
5,	Bequest of Dr. Alexander Grier, deceased, of Ohio, per Dr. D. Noble, executor, Hillsboro, O., $500 Less, six per cent. U. S. Revenue Tax,... 30 net am't,	470 00
18,	Elizabeth W. Hutcheson, of Olathe, Kansas,.....	2 00

FUND FOR FOREIGN MISSION BUILDINGS.

N. B.—Donation of Jas. Moffet, of Allegheny, of 30th ult., was $5 instead of $4.

Feb. 14, Mrs. Jane Sterrett, of 2d cong., Philadelpia, additional, $ 8 00

RECEIPTS FOR LITERARY FUND.

Feb. 5, Coultersville cong., Ill., per A. Campbell,..... $ 4 00

WILLIAM BROWN, *Treasurer*, 1635 Locust street.

W. S. Rentoul is publishing in monthly parts Standard Theological works now not in print. We have received the January and February numbers, and can recommend the enterprise. The publisher's address is 421 Walnut st., Philadelphia. The price is $1.50 per annum. A more extended notice prepared for this number has been mislaid, but will appear in our next.

The Board of Superintendents for the Theological Seminary will meet in Allegheny City, March 17th (Tuesday) at 2 P. M., at which time the closiug exercises for the present session will commence.

S. O. WYLIE, *Ch. B. Supts.*

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *MARCH, 1868.* No. 3.

THE NEEDED BLESSING.

WHEN I look back ten years in the history of the church and compare the present with the past, I feel constrained to say, "The Lord hath done great things for us, whereof we *should* be glad." "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates, he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat." In the present prosperous state of the church, I know there are some who see but little for which to be grateful or on account of which to rejoice. Blind to all the progress that has been made, to the harmony and peace which everywhere prevail, to the incessant activity and earnestness of the past few years, they are lynx-eyed to every apparent imperfection or defect. These persons delight in the use of the disjunctive conjunction, *but*. Speak to them of the present prosperity of the church, and they at once assume an expression of the most solemn sadness, and answer, *but*. Not long since, in conversation with a gentleman of this class whom I believe to be one of Christ's true disciples, I remarked that as a church we have great reason to be thankful for the success of our foreign mission and for the liberal manner in which it has been sustained, when he immediately replied: "Yes, but the church is all going wrong." From a young woman of this same class, and who, I am afraid, is about to make shipwreck of her faith, when not long since I spoke to her of the importance of bearing a faithful testimony for the truth, I received this reply: "I know we ought both to believe and profess the truth, but Covenanters are too strict. They make a higher profession than any other denomination of Christians, but they fall far below them in love and good works." Such remarks as these are frequent. By them no little harm is done. Their tendency is always to increase dissatisfaction where it exists, to discourage the faithful, and to prejudice the minds of the young and prevent their applying to be received into full membership in the church. In such remarks, moreover, there is no truth. For whatever may be the unfaithfulness of individual members, and whatever abuses may exist

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in separate congregations here and there, our church is not behind any of our sister churches either in love or good works; while, in an intelligent attachment to the truth and in faithfulness in its maintenance and defense, she is far in advance of all.

Let no person imagine, however, that we have reached the standard of perfection as a church. No, brethren; "we count not ourselves to have apprehended." We are not yet a glorious church, not having spot or wrinkle or any such thing. So far from it, we have fallen far—very far below our own idea of what a church should be. Between the church as it is, and the church as we would have it, and as it should be, the resemblance is very slight, so slight that with difficulty it can be traced. In even our best and most efficient congregations there is a great work to be done. Throughout the church there exists such a state of things that a knowledge of it cannot fail to affect with sadness every true Christian's heart. In all our congregations there are children who though they have been baptized "in the name of the Father and of the Son and of the Holy Ghost," have not yet experienced the "washing of regeneration and renewing of the Holy Ghost;" and young men and young women, too, who though dedicated to God by pious parents are ashamed of Christ and determinedly refuse to make a public profession of his name, and numbers by profession who do not "in all things show themselves to be patterns of good works," and "denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world." In the church, too, there are many who neglect or make a careless use of the means of grace, and but few who "forgetting the things which are behind, and reaching forth to the things which are before, press on to the mark for the prize of the high calling of God in Christ;" many who, seeking their own present comfort, labor hard in the service of the world, and but few, very few, who, making the glory of God their end in life, do all in their power to advance the kingdom and cause of Christ.

This is no overdrawn picture, no unfair representation of the present state of the church, but a plain, though imperfect, statement of well known truth. From it we may learn a lesson of importance to us all. It teaches us what one blessing above all others in ou rprayers for the church we should seek. "These things," said the pastor of the congregation where I worship, in a sermon of great plainness, and after an enumeration similar to that I have given, "these things teach us that we need to be revived, that the revival of religion is the one great blessing of which as a congregation and as a church we are most in need." To this I at once gave my assent, and the more I think of it the more I am satisfied of its truth. It is true, we need increased faithfulness, and greater zeal, and larger liberality, and stronger faith, and more self-denying love. These blessings, much needed though they be, we can enjoy, however, only when the Spirit has been poured out upon us from on high. They are the effects of which a revival of religion must be the cause. By a revival of religion I mean not merely a season of religious excitement or of increased religious interest, but a communication by the Holy Spirit of new life and vigor to the church, a revival similar to that experienced under the preaching of Peter, when, in one day, there were added to the church about three thousand souls, when

the Lord added to the church daily such as should be saved. We need such a revival that, accompanied by the blessing of the Spirit, the means of grace may be more efficacious, and no longer from the lips of Christian ministers, discouraged by their apparent want of success, may be heard the complaint, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" We need it, that sinners may be converted, and that, no longer ashamed of Christ, the young of the church may be influenced and enabled to deny themselves, and take up their cross and follow after him. We need it, that professed Christians, more diligent in the use of the means of grace, may be "filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." We need it, that all self-seeking "debates, envyings, wraths, stripes, backbitings and whisperings" may be put away from among us, and that in lowliness of mind, esteeming others better than ourselves, we may "seek not our own profit, but the profit of many that they may be saved." We need it, that "in nothing terrified by our adversaries, we may stand fast in one spirit, with one mind, striving together for the faith of the gospel," putting forth every possible effort and laboring in the use of every available means for the promotion of the glory of God and the advancement of the kingdom of our Lord Jesus Christ. We need it, too, that the earth may be filled with the knowledge of the glory of God; for with good reason we believe that when God revives his work, it will extend from congregation to congregation, and from church to church, and from nation to nation,

"Till he shall have dominion
O'er river, sea and shore,
Far as the eagel's pinion
Or dove's light wing can soar."

We have seen our need of a revival, and now the question presents itself, Shall we be revived? Possibly you say, "to such a question it is not for us to answer yea or nay. Of ourselves we have no power to bring about a revival. Except the Lord build the house, they labor in vain that build it." True, dear reader, most important truth. Every genuine revival has its origin in the gracious sovereignty of God, and is the special work of the blessed Spirit. May we never forget that it is God who worketh in us both to will and to do. And yet great is our responsibility, for upon us very largely it depends what answer this question shall receive, whether the needed blessing shall be enjoyed or not. To us God has promised a revival in and through the use of means, and you know that if we do our part, God will not fail in his. The means to be used are not such as human ingenuity may suggest, but only such as God has appointed in his word. They are the preaching and reading of the word, personal repentance and reformation, individual effort, and specific, united and earnest prayer. Your duty and mine is, by a diligent use of them to seek to promote a revival of religion, *first* in our own hearts, and then in the congregations to which we belong, never giving over our efforts till the whole church has been revived. How encouraging is the promise annexed to the use of the last of these means. "If a son shall ask bread of any of you that is

a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he thall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" You at least can feel the force of this reasoning, Christian parent. It is not possible that you would give to your little child a stone to mock him, when he asks for bread, or a scorpion to sting him, when he asks for an egg; much less is it possible that your heavenly Father would refuse to give his Holy Spirit in answer to your child-like prayers. If, then, you would experience the reviving influence of the Spirit in your heart, if it be your desire that the church may enjoy a time of refreshing—pray. Only see to it that in thanking God for mercies, and confessing sins, and praying for other blessings, you forget not to ask for this. If a child wants bread from a parent, he asks for bread, and so, too, if we desire a revival of religion, we should ask for a revival. This must be the burden of our prayer, and the prayer itself must be, not a cold, lifeless form, but the expression of the earnest desire of an earnest soul. We must not be satisfied with praying for this blessing in our closet, we must pray for it socially and publicly as well. It was our Lord Jesus Christ who said: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them by our Father who is in heaven." Pleading this promise, in our fellowship meetings and in our congregations, we should *agree* that inasmuch as a revival of religion is the blessing of which we are most in need, for it we will not cease to present our united supplications until, in answer to our prayer and in fulfillment of God's promise, "the Spirit is poured out from on high." Between prayer thus offered and the enjoyment of the desired blessing, a long period cannot intervene. "God is not man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

"Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou not revive us again, that thy people may rejoice in thee?"

"O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe thou abroad like morning air,
Till hearts of stone begin to beat.
Baptize the nations far and nigh,
The triumphs of the cross record;
The name of Jesus glorify,
Till every nation call him Lord."

ALIQUIS.

THE JUROR.

THE Reformed Presbyterian Church, since its organization in this country, has refused to allow her members to act as jurors in the civil courts of the land. This position was officially announced in 1806 by the Presbytery, which was then the highest court of the church in this country. The Synod, after its organization in 1809, ratified this among other acts of the Presbytery, and has since, at various times,

endorsed the same position. With this action of Synod and the practice of the church for so long a period clearly before us, it might seem unnecessary to enter upon the discussion of this position; and yet the grounds on which it is based are so imperfectly understood by many of the present generation, and it is invested with such grave consequences, that we deem it not improper, at the present time, to give it a brief but candid examination.

In approaching the subject we are not insensible of the manifest disadvantage of questioning the correctness of a position sanctioned by the long established practice of the church; nor are we unaware of the insane charge of latitudinarianism, which is so readily hurled against honest inquirers after the truth. We feel confident, however, that the truth does not lose by being investigated, and that the foundation of a position will be doubly secure by being carefully and frequently examined. The present age demands that every position of the church should be clearly understood, and strongly fortified by scriptural statements and sound logical argument. Better not assume an advanced position, unless we are confident of holding it against the assaults of a wily and powerful foe. If the position of the church in relation to the juror be a correct one, then it should not only be tenaciously maintained, but so clearly understood that we may fearlessly defend it even when subjected to an almost inquisitorial examination by a relentless civil tribunal. The arguments for it should not be of a doubtful character, but lucid, logical and conclusive. If the position is not tenable let us manfully abandon it, and stand only on those clearly established principles that are a distinctive feature of our testimony. There is difficulty enough in holding our position, without weakening it by any thing of a doubtful character. Is the office, then, of the juror inconsistent with the position of the true witnesses for Christ? But more particularly:

I. Does the juror give a conscientious approval of the government under which he acts? To answer this question we must understand the nature of civil office in general. The holding of a civil office does not necessarily imply allegiance to the government that has created that office, or an approbation of that government. Daniel and Joseph both held office under wicked governments, without being in allegiance with those governments or approving either their organic character or administration. Cornelius was a military commander under the Roman government, and there is no evidence that after his conversion he considered his position inconsistent with his profession. Reformed Presbyterians hold various offices under this government, and in so doing are not held as in allegiance with the government. On the very same principle the juror holds an office created by the government but is not necessarily in allegiance with the government, and therefore does not by the mere fact of holding the office approve of the government. It may be republican or monarchical in its form, and be conscientiously opposed to both or either of these forms. This position is evident from the fact that an alien, who is in allegiance with a foreign government, is allowed—though he may not be compelled—to act as a juror; or that a Reformed Presbyterian with his pronounced views in regard

to the government, is not disqualified from taking his seat among the jurors. If the juror's position required an explicit approval of the form or moral features of the government then either of the two persons mentioned would not be allowed by the court to act in the capacity of jurors. This government, as other governments have done, acts on the principle that allegiance is not always a prerequisite to office, therefore we are warranted in the position that the juror does not necessarily approve of the government under which he acts. He may dissent from organic evils in the government and yet act as a juror under the government.

II. Does the juror give his approval of the constitution and laws of the government? It may be possible that in some of the States the juror's oath contains an approval of the constitution and laws, but so far as is known to the writer this is not the case; and it is not necessarily an element in the office of the juror. He may be entirely ignorant of the constitution, may never have read it, and may be opposed to the very principles of it, as is the case of the alien who professes to be a subject of another government, and yet acts in the capacity of the juror. Besides, in giving his decision he is not required to appeal to the constitution and the laws, but only to render a true verdict "according to the evidence." In such cases, therefore, where the juror is not required to swear to the constitution and laws there is no more approval of the same required than there is in the office of school-trustee, road-superintendent, arbitrator, executor, and administrator. These offices are created by the government, are elements in its machinery as much so as the highest offices in the land, and are frequently held by Reformed Presbyterians, and no one ever supposes that it implies an approval of the constitution and the laws, or that it is inconsistent with their position in relation to civil government. They are merely required to discharge the functions of these offices without approving any law which their consciences would condemn. In like manner the juror holds his office without giving a sworn approbation to an immoral constitution or law, or acting inconsistent with his profession to Christ the King and Head of the Church.

III. Is the juror required to execute an immoral law? To this question a negative answer must be given by all that understand the nature of the juror's office. The juror has nothing to do with the execution of the law; his province, as before stated, is to decide "according to the evidence," and there his function ends. No court requires the jury to determine or enforce the law; that is a prerogative which the court reserves to itself. When a case, however, arises to which an immoral law applies, the juror is invariably exempted by the court after an expression of his conscientious opposition to the law; or in case he does act, he has a right to bring in a verdict according to his own sense of justice. This is the published opinion of eminent judges, who decided that the juror has "a right to depart from the ruling of the court, and render his verdict according to his convictions of right as determined by the law of God." And even should the judge set aside the verdict of the jury, as has been argued, that action would not imply that the juror was bound to execute a sinful law, but be-

comes an unanswerable argument that the juror can act irrespective of the law, and give judgment according to the convictions of his own mind. An immoral law does not determine his action as he sits in the jury, nor is he required to give his sanction to such a law, much less execute it. He sits as an independent judge, to give decision on the facts of the case as presented before him. Should a Christian postmaster be sued for refusing to open the post-office on the Sabbath and thus delay the delivery of letters, a jury would have a right to bring in a verdict of *no damages*, though the law of the land required the office to be kept open—a plain illustration of the fact that the juror is not under obligation to execute an immoral law.

IV. The only plausible gronnd on which Synod based its action in 1861, was, that the juror was "an element in the judicial administration of the law of the land." With all deference to this action, we must confess that it was a very weak basis on which to found so grave a decision. The assumption that he is an element in the administration of the law, does not prove that he gives his approbation of immoral laws or the evils of the government. An executor of a will, a trustee in a school, or an arbitrator, is an element in the administration of the law and of the government—a part of the executive machinery. A witness, too, under the solemnity of an oath administered by the court, becomes an element in the government, and according to the decision of Synod is "a helper in executing judgment and justice." If it be wrong for the juror to declare that the charge is proved by the testimony, it must be equally wrong, nay, more so, for the witness to furnish the testimony on which the juror bases his decision. The one swears to present the facts, and the other swears to decide whether the facts prove the charge. Both are summoned by the same officer, are "elements" in the same government, and are "helpers in executing judgment and justice." Neither is required to approve of the sinful features of the government or execute a sinful law. If it, therefore, be right "to take joyfully of the spoiling of your goods" rather than act as a juror, then it is manifestly the duty of the witness to submit to similar pains and penalties rather than be "a helper in executing judgment and justice" in the very same government. The two cases are perfectly parallel; and whatever objection may be urged against the one, may with equal propriety be presented against the other. This objection, then, that the juror is an element in the administration of the law, and, therefore, occupies a sinful position, possesses no force in the question under discussion. The same objection would apply to many other positions held by Christians.

V. The position that it is no more sinful to act as a juror than to call upon others to act in the same capacity for us, is not without weight in this argument. Prominent in our distinctive position is the principle that we are involved in the act of our representative. We justly refuse to use the elective franchise, because our representative is required to take an immoral oath; and yet for the sake of gaining a small pecuniary consideration we employ men to take the juror's oath and act in a capacity in which we ourselves would not act. Not unfrequently Reformed Presbyterians appeal to the civil courts, cause a

forgetting Christ's word, "Freely ye have received, freely give?" Are they *forgetful?* "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

Perhaps some say, "Our collection would be so small we are ashamed to give it." Is it not greater cause of shame to give *none at all?* If you will give as God has prospered you, it will not be small in His eyes, and if it should *appear* so to men there is no reason for shame, but on the contrary Christ will say of you, as of the poor widow, "This hath cast more in than all they which have cast into the treasury." But I think the chief reason is, that pastors and sessions *have no plan;* they fail for want of system. If so, it can be easily remedied. Let them adopt Synod's schedule, or make one for themselves, fixing the day on which to take up each regular collection. Write this on a card, and hang it in the pulpit for the pastor to examine every Sabbath, so that he may announce in due time each collection as they occur in order. If the congregation be vacant, let the elders each keep a copy of their schedule, and if they have no preaching at the time, arrange it for a day when they have preaching, or, what is better in many cases, have the collection taken up in their societies. Under their direction the deacons will take up the collection, and the people will give in "good measure, pressed down, and shaken together, and running over," meeting to the full, by the aggregate contributions of the whole church so called upon, every demand for the various schemes.

On this subject the following from the *Christian Intelligencer* is in point:

"Where, it may be asked, are the right rules of effective and wholesome organization to be first applied? The answer is instant—*in every evangelical parish.* Nine-tenths, at least, of the ministers in this country, outside of prelatical communions, we venture to guess, have no idea whatever of any consistent and methodical forms of working. If they possess the organizing faculty, they do not make it manifest. They preach and pray, and pray and preach, and both are well done in simplicity and godly sincerity; but do they deliberately and minutely devise a system of effort which shall draw to its support all the usable and improvable material which are within their reach?

"Confine the investigation on this point to our own denomination, and we think that we need not go far to learn that from no other one cause are our special interests more impeded or imperiled, at times, than through this most sinful neglect of everything that savors of organization. Not only do individual congregations and neighborhoods suffer from an inexcusable negligence in this particular, but the whole body, also, of which they are parts.

"This infidelity to systematic organization and co-operation falls like a blighting pestilence upon many undertakings which might be carried forward with ease to a successful issue, did they but receive the support which purpose, plan and combination would render if they were only in existence. One chief argument in favor of Presbyterian government is based upon the assumption that chuches of the same faith are one, and should act together as one for common ends. But what a gap between theory and practice! Synods and Assemblies meet, express purposes, define plans, and invite co-operation. It is taken for granted that the co-operation will be cheerfully and heartily given. Then comes the disappointment. More than half the pastors who are expected to co-operate and secure the co-operation of their respective charges, default in their service. Why? Are they unfaithful? Do they not pray as earnestly

as others, "Thy kingdom come?" Surely they are not unfaithful to the requirements of their own consciences? But it is to be feared they have never made a conscience of reflecting how deeply their failure to act in concert with others, or their neglect to procure the concerted action of their churches, impairs the energy of the entire body to which they belong."

Let us all, pastors and people, awake to the exigencies of the times and the demands of Christ, and with "a mind to work," move forward like "a company of horses in Pharaoh's chariots." Then will our little band of witnesses be "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners." J. C. K. MILLIGAN.

THE BIBLE—ITS EXCELLENCE AS A BOOK TO STUDY.

THE world wants a religion of love; and where is that to be found? In Christianity? In the Bible? We answer, yes. In the "book of books," and the only one reliable. The experience of good men of all ages and nations has verified the trite saying of a philosopher of a former age, who said it had "God for its author, salvation for its end, and truth without any mixture of error for its matter;" and never can our sin-stained world experience *real* happiness and prosperity till its lawmakers take the Bible for their text book as the foundation of all legislation.

The world wants a religion of love. For ages it has groaned under the iron hand of cruelty. The path of time is strewed with the ruins of cities and empires. The results of sin in the punishment of transgression are found everywhere. As we retrace the past we behold civilization in the form of philosophers, artists, scholars, mechanics, and philanthropists, &c.; but scarcely have these gladdened the canvas, ere we see the tyrant, the warrior, and their worse than demon-hordes, sweeping like a wild tempest over the land, and burying all in desolation, so that, that which was once a paradise becomes a desert. Thebes, Nineveh, Palmyra, Carthage, Jerusalem, Athens and Rome, &c., tell us with no common emphasis, what sin has done. The fame of the hero is written in blood. When kings and presidents take the "word" as their guide, wars will cease, and mankind will become tired of them. The universal acknowledgment of the claims of the Bible on nations will bring about the *true* "golden age."

Benevolence apart from the Bible is much talked of in these "enlightened" days. 'Tis the theme of every infidel, from the low tippling-saloon to the study of the "would-be" (infidel) philosopher. Apart from Christianity true benevolence cannot be found, and its fellow, charity, is not found anywhere, but in the Bible. Mr. Layard, in unearthing from the sepulchre of ages the ruins of Nineveh, has brought to light a tale of cruelty and blood. The artist of old labored to immortalize the bow, the arrow, the sword, and the field of slaughter, and Assyria's monarchs and nobles deemed nothing so glorious with which to decorate the walls of their palaces as sculptures representing the furious chieftains, the instruments of death, and the bleeding victims of

their rage. The antiquities of Egypt tell the same tale; so that we search in vain into literary or artistic remains of the ancient world for a religion of benevolence. It is only in the Hebrew and Christian Scriptures that we find a God of love. His Son is a model of compassion, and his apostles, the true exponents of charity; and, therefore, till man shall invent a better than our Bible, one fraught with better purity, liberty and benevolence, let those who think they can find a superior in the ancient heathen writings of antiquity, give the Bible an impartial reading; and not abuse, as Paine and Volney did, *before* examination.

As regards biography, the Bible is unsurpassed and unequaled. Characters are to us what nature or works of the great masters are to the artist. We are all imitators and copyists. Some writers have asserted that the chameleon takes its color from the substance on which it stands. Whether this be true or false, it is certain that we catch the likeness of the men and women we admire. Nimrod, Alexander, Herod, Charlemagne, Napoleon, Hume, Voltaire, &c., still live and speak in history, and this is the case with characters recorded in the Bible and church history. In them we have sages, and saints, and sinners, whose virtues or vices, whose wisdom or follies, stand out in bold relief as incentives or beacons. Abel, Cain, Noah, Job, Abraham, Joseph, Moses, Matthew, John, Constantine, John Huss, Calvin, Knox, Cameron, Rutherford, Renwick, M'Millan, Newton, &c., afford in their lives and times materials for reflection, and from them we may derive lessons of the profoundest wisdom. Now, as all memoirs are interesting, and as there are few which do not teach us some important truth, we have no hesitation in commending the biography of the Bible, both on account of its thrilling incidents and virtuous tendencies. The history and biography contained in the Bible are one of the most important records in the world. Could we banish them from our minds what a blank they would make in our knowledge! We cannot find anything that can be substituted in their place. Who would prefer Ovid's hypotheses to the narrations of Moses? The further we go back in Roman, Grecian or Indian history, the more are we lost in myths and mysteries. What a scene of fable and folly do we find in the records of ancient nations! The intellect of the Greeks was of no ordinary vigor; and yet on theology and cosmogony their wisdom dwindles into the most puerile absurdity. How refreshing to turn from them to the Pentateuch and the Prophets. We are not among the number of those who tremble for the ark of religion. We bear no ill will to skeptics; we are willing to examine their creed, and we say to them, scrutinize the Scriptures with all the acuteness of lovers of truth, and if you know a better and a more rational account of the originator and origin of the world, by all means publish it; and if you can invent a more feasible and sublime religion and morality, then it is your solemn duty to bless mankind with your discovery. Great men, philosophers, divines and statesmen, have been of opinion that in the narrations of the Bible there is an internal evidence of truth which cannot be gainsayed, and it is certain that its opponents have done as yet nothing to impeach its veracity. The Scriptures, of all books, give an

ennobling view of man, and what they teach alone can elevate our race in virtue and morality. Why is it, then, that the pernicious and silly novel is read, while the book which possesses in itself hidden treasure, and which only can bless mankind, is denied a hearing?

The poetry of the Bible surpasses that of any other book. In making this assertion we speak advisedly. Who would prefer Spenser, Shakespeare, Milton or Burns, before Moses, David or Isaiah? Do they not possess a charm, a brevity, fullness, pathos, beauty and sublimity which never can be found anywhere else? And does it display wisdom or folly to treat with contempt or neglect that which Bacon, and Milton, and Newton, and Locke, and Johnson, and Washington revered and loved? Does it display wisdom to profess to be wise by scorning what the *wisest* and most distinguished of mankind have revered as the *truest* wisdom? Rather does not such a course display the self-conceit and ignorance of the most destructive folly?

CARGILL.

CHURCH UNION—A PROPOSITION.

UNDER this heading the *Christian Witness* has a notice of the Steubenville Convention, from which we copy the following:

"The suggestion we have to make is, that the Reformed and United Presbyterians hold a Convention some time between this and the meeting of their supreme judicatories next May, for the purpose of conferring together upon the subject of union between these bodies. It is evident, from the foregoing, they are to be held at arms-length by the Old and New school churches until their negotiations issue in reunion. This will probably occupy one or two, or perhaps more, years. Why should not the Reformed and United Presbyterians, in the mean time, endeavor to bring about a Union between their bodies? There are certainly fewer points of difference between these branches than between the Old and New-school churches.

"In order, then, to test this matter, we propose that a Convention for this purpose be held in Pittsburgh, Penn'a., on the third Wednesday of March, 1868. Will the papers of our church and the Reformed Presbyterian churches second our proposition? We open our columns to the brethren of these churches for the purpose of expressing their opinion on this subject. If the proposition for a Convention shall meet with favor from the brethren, and any other time or place should be preferred, we hope they will be named."

We are not sure that we are included in this invitation. Our United Presbyterian brethren have of late used so much the Reformed Presbyterian name to denote our New Light friends, that it is probable our church is left out with the New and Old-school Presbyterians. Like them, perhaps, we are thought to be impracticable.

If, however, we are included, we have a few words to say in response to the call. We are willing at any time and at any place that will be agreed on, to discuss the points of difference between the U. P. Church and ourselves. As we have nothing in regard to those points to concede, we cannot be member of any Convention the object of which is to effect a union by concession of truth. To take a seat in a body called for that end, would be an implied admission that there are some things in

our distinctive position that we can surrender to effect a union. It would be granting that we had "some wood, hay and stubble" to throw into the fire. We do not admit that we have any such worthless materials in our building, and if there is to be a bonfire of denominational debris, made by the proposed Convention, we have nothing that we can contribute to the making of it.

Were it even so that there may be some rubbish along with our gold and silver and precious stones, a Convention such as proposed is not the place to test it. Rather let us institute an inquiry in our Synod, and have the united wisdom of the members of that body in drawing the line between the precious and the vile. The good feeling, as it is called, that gets up at conventions, is not favorable for giving due weight to points of difference. We say this much on the general question, reserving a more definite reply to the proposal if it shall appear that we are meant in it.

We find in the proceedings of the Steubenville Convention the following resolution, offered by Rev. J. B. Johnston, which was recorded in the minutes without any expression of opinion in regard to it:

"*Resolved*, That this Convention propose, as a Basis of Union, on the subject of Psalmody, that a faithful metrical version of the Book of Psalms, and also versions of all the parts of the other Scriptures, appropriate for praise in worship, shall be the approved Psalmody of the United Church."

This resolution, which seems to have met general approbation, yields the whole ground on the question of Psalmody. Go beyond the Book of Psalms in the matter of praise, and there is no stopping place on this side of hymns that are scriptural in sentiment. Our Presbyterian brethren will say that all the songs in their Hymnal are versions of parts of Scripture appropriate for worship. The line of demarcation between versions and no versions will then have to be drawn, and in the light of the present tendency of things it requires no special foresight to tell that it will include all evangelical hymns on the side of versions.

THE CHOICE OF THE PEOPLE IN REGARD TO MINISTERS.

BALM, MERCER CO., PA., Dec. 20th, 1867.

MR. EDITOR—The following by Dr. George Junkin, taken from the *Christian Statesman* of Nov. 15th, deserves a place in your pages:

"As in his civil dominion, the election, selection, appointment of its officers may be in different ways; but each must express the assent or consent of the people to be ruled. Within the church, the officers have no more right to appoint others to bear rule over the people without their consent, than within the state. In both and equally, it seems to me, this would be a usurpation, and lead to tyranny and despotism without end. This produced the man of sin and son of perdition. We must, therefore, insist upon the people's—the church-members' right to be and to act as an agent in the creation of church officers. No officer, board of officers, conference or presbytery, has a right to ordain

rulers in the church, without first ascertaining and securing the vote or assent of the people to be ruled. And this in a general way as well as particularly, *i. e.*, existing officers, may not ordain at large any more than ordain and place a ruler over a particular people without their consent. For if ordination gives power to rule, the individual or body vested with ordaining power is irresponsible, and may rule the church arbitrarily by his own creatures. If priest can make priest, church government is a despotism."

Oh, that WE had such champions to defend the rights of the people. Why will a presbytery ordain young men *at large* while the church has *unsettled ministers* by the dozen at her disposal? If Mr. B. may be thus sent out, why not Mr. A.? If one may, so may ten. Where such a spirit is, reason will not be wanting. The end will justify the means. A presbytery may next attempt placing its creatures over congregations, or dictate. Let the people refuse aid and comfort to such ministers, receive them not into their houses, neither bid them God speed, and the thing will end. We have been warned against the (moonshine) tyranny of deacons. Boy and girl singing, church music, fast tunes, continuous singing, &c., have brought out "faithful men." Even our young men praying together satisfies some that we are packing up for Egypt. Ministerial support has had so much attention that the people are brought to examine Is. 56: 11. Will any come forth and sound an alarm against this "usurpation" tending to "tyranny and despotism?"

SAMUEL ALLEN.

We cheerfully give a place in this No. to the extract from Dr. Junkin's article, and the endorsement of its sentiments by our ardent correspondent. But, while we do this, we say that we have no sympathy with either in the views presented. We hold Dr. Junkin's dogmas to be at war with Presbyterianism. If carried out, they would leave no court in the church higher than a session. If Mr. B., because not elected by a congregation to be its pastor, has no right to rule as a member of presbytery, neither has Mr. A., though a pastor, because he has not been chosen by all the congregations under the presbytery's jurisdiction. We presume it will be admitted, that one congregation has no right to choose rulers for other congregations. Yet on no other ground than this can the choice of the people give a right to rule in courts above a session. The analogy between the creation of civil and ecclesiastical officers fails; because in the latter case the office is conferred by a court after the people have chosen. The office comes, not through the people, but through the presbytery. In the case of civil offices the office comes through the people. The choice of the people is an element that should have due weight by the presbytery, to prevent men from being inducted into office who would not be acceptable to the people.

SUPERANNUATED MINISTERS' FUND, &c.

York, January 14, 1868.

Dear Mr. Editor—I had thought you were publishing a religious magazine, and not a comic monthly. But you have, for a religious editor and a Doctor of Divinity, perpetrated the hugest joke of the season. I refer to the following sentence in the number for December, 1867: "Let the people ask themselves the following questions before acting.—What support should our pastor receive? Not how much will keep soul and body together, but how much is necessary for him to have, that he may live comfortably, and lay up a little for the future?" "Lay up a little for the future," that is where the laugh comes in. The idea of a minister in our church laying up for the future out of his salary is irresistibly comical. What a funny man your † correspondent must be.

But does he not know that a minister is to live by faith? Does he not know that it is the business exclusively of elders and private members of the church to lay by money—that a minister by virtue of his office ought to be above all these things? Has he never learnt that it is one of the specific duties of a congregation to keep their minister poor, and look to some body else to keep him humble?

But I must stop criticising your dagger correspondent, lest he turn upon me with his sharp weapon and make as much fun of me personally, as he has of the cloth generally.

We will therefore come at once, without further prefatory remarks, as the preachers say, to the subject of our discourse. It may be remembered that at the last meeting of Synod I gave notice of a motion to establish a Fund for superannuated ministers, and for the families of deceased ministers. I have little faith that the joke of our dagger friend about "laying up, &c," will ever become earnest, else there would not be much need to press the matter that I have proposed for the consideration of Synod at its next meeting. The plan suggested is, that each ministerial member of Synod shall bring with him to the next meeting of Synod at least $10 to be devoted to the establishment of such fund; and that hereafter all ministers shall at the time of their ordination give at least $10 for the same purpose. The idea is, that such an amount must be given in order to entitle any minister of the church to draw out of the fund in case he become superannuated, or his family in case of his death and their own need. It is not designed at all to confine the privilege of giving toward the establishment of this fund to the clergy; we shall expect our rich elders and private members to bring or to send out of their abundance toward the same purpose. The great difficulty is to get the scheme started with sufficient funds at the outset. The principal is never to be invaded, but is to continue accumulating at the ordination of each minister, by bequests, donations, &c. Only the interest is to be used. The whole matter has been suggested to me by a minister of the Irish Presbyterian Church, Rev. W. Hart, who is on a visit to this country at present. He tells me that in the church with which he is connected, each minister at his ordination gives £2 ($10)

to what is known as the Ministers' Widows' Fund, and that the Fund has attained such proportions already, that it affords nearly $200 per annum to each minister's widow. In this country the rate of interest is so much larger, that the accumulation should be more rapid. In the Irish Presbyterian Church there is no Superannuated Ministers' Fund, for the reason that a pastor there, when he becomes disabled, continues to draw the bounty, and the assistant is supported by the congregation. With us, I suppose, it will be necessary to combine the two objects, as we receive no favors from the state.

If the scheme prove a success, as it will, if proper efforts are made, it will be like the establishment of a mutual life insurance company among ourselves, with no risk, and no expenses for management. I think it would be well for congregations to do here as they frequently do in Britain, insure their pastors' lives; or failing this, let ministers insure their own lives. But where congregations do not feel disposed to do this, or ministers do not feel themselves able, the plan proposed above will at least furnish some relief where a minister leaves, as not unfrequently he does, a comparatively helpless family.

Yours very truly, S. BOWDEN.

THE DUTY OF NATIONS.

MR. EDITOR—Does the church believe that it is "The duty of Nations to acknowledge the Lord Jesus Christ in their national capacity?"

I have heard it stated that this is *the distinctive principle* of the Reformed Presbyterian Church in the U. S., and that "Christ's headship" over the nations was the present truth; but, certainly, there must be some mistake about it; what a church believes to be THE *truth*, and *the essential truth*, they always put prominently before the people and labor to have others so believe and act.

The Baptists and Campbellites are always talking about baptism; the Methodists, about Methodism; the Second Adventists, about the coming of Christ in person; the Catholics, about the supremacy of the Pope, &c., &c.; but the Covenanters are "wasting their sweetness on the desert air," if this is their principle. In the South new constitutions are being formed for the reconstructed States; are there any Covenanters there helping and advising, endeavoring to have incorporated the principle before stated? In the Territories that are knocking at the doors of every session of Congress, to be admitted as States, are any of the ministers or prominent men at work for the same purpose? No; they are teaching *a b c* to the colored people; therefore, I conclude that there must be some mistake about what I have heard in this matter about distinctive principle. Or is it beyond the calibre to undertake the *great work*, and, of necessity, find work more congenial and better suited to the talent of the church?

I wish you would inform me in this matter, for I do not wish to believe anything that would reflect discredit on a church; and if people have been slandering the church, by saying that your church believes such doctrine, I would like to have it authoritatively contradicted.

There is so much misrepresentation in this world (and even churches have to bear their part), that I felt it my duty, as a lover of fair dealing, to give you a chance to show that you do not believe that dogma. MEDICUS.

PRESBYTERIAN UNION—OUR POSITION.

INFORMATION has been given, through the columns of the *Christian Instructor*, that a large and enthusiastic meeting was held, lately, in the Madison Square Presbyterian Church, New York, in accordance with the recommendation of the Philadelphia Convention. The ministers who conducted the meeting were, principally, Old and New School Presbyterians, besides a few others, including Rev. J. R. W. Sloane, of the Reformed Presbyterian Church. The last mentioned is reported as saying, "the Reformed Presbyterian Church would cast away the non-essentials, the hay and stubble, for the sake of union."

Now, Mr. Sloane either did or did not use the language specified by the reporter. If he did not, he will, of course, have the opportunity to make the correction. If he did, then it follows some explanation is needed, before the language can be endorsed, at least, by some whose convictions run in the direction that the whole Westminster Standards are "founded on the word of God," and that it is needful for us "to contend earnestly for the faith once delivered to the saints." Good old Athanasius spent forty-three years of the best of his life urging an "essential" point in theology, which turned on the change of a single letter of the Greek alphabet. The "crown-rights" of the Saviour, and the testimony of the martyrs, have cost too dearly for Reformed Presbyterians, at this late day, to accept them as "non-essential." "Hay and stubble!" What can Mr. Sloane possibly mean? He knows what he is speaking about well enough, not to deal in rhetorical flourish at the expense of the sober convictions of his own judgment, often most solemnly expressed on other occasions.

There are many who will not believe he uttered the expression until they hear from himself. Indeed, a private letter might have answered the purpose as well as this public communication, so far as the writer is concerned; but Mr. Sloane owes to the church to define his position, since he has spoken so publicly, and assumed to speak, perhaps unadvisedly, for the whole Reformed Presbyterian Church.

Leaving persons, however, out of view, two or three remarks may be allowed from one who rarely troubles your readers. Others may differ from us, in the meantime. The Philadelphia Convention was composed of men uninspired. A casual reader of their proceedings might fail to discover "the Pentecostal influence" claimed for it. Our Saviour declares, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." If there was an influence of this kind, it certainly does not appear in the record. On the contrary, there was a deliberate effort to *keep out* all discussion of great and important principles. For a deliberative body, met to settle, for the whole church, those great fundamental truths which should underlie a Christian pro-

fession, there did not appear that sober exercise of judgment so very necessary. The whole meeting seemed to be a continued series of sensations, managed by men able to do such things well. One writer represents shoutings, uttered there, more becoming a camp meeting than a body of grave divines.

Let us beware of sacrificing, as Popery has done, everything for the external form of unity, where *form* has extinguished the *life!* Let us be satisfied to abide the time of the Almighty, convinced that "the unity of Spirit" will, in his own time, secure "the bond of peace."

J. B. W.

THOUGHTS FOR THE HOUSE OF MOURNING.*

"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart." Eccl. 7: 2.

There are thoughts we should lay to our hearts, as we assemble to pay the last tribute of respect to the departed.

One of these is *the shortness of human life.* "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away." From one point of view, the life of the deceased was long. She passed the three score years and ten. How long compared with the lives of many! In the church-yard, whither her remains shall soon be borne, there are nine graves; of those buried there, the eldest was only one score and three: the most were borne from the cradle to the grave. From another stand-point, how few her years. Compared with the age of the world, it was only an hand-breadth; compared with eternity, a breath—in God's sight, as nothing. What is your life? It is a vapor, which appeareth for a little, and then vanisheth away. Few of us will attain the years of the deceased. Ere many years—it may be days—our friends will gather to attend us to that last resting place, the grave.

Life is the time to prepare for death. "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The manifest teaching of God's word is, that at death man's spiritual state is fixed. We are not called to-day to sit in judgment upon the state of the deceased; that is already fixed by that Judge from whose decision there is no appeal. God is calling us to-day to begin—if we have not already begun—our preparation for eternity. Neglecting to do so is dangerous. While in a course of sin, God may say to his servant death, "cut them down." How fearful the condition of those who are thus cut off! Without God they are with-

* Suggested by the death of an acquaintance, who deceased in her seventy-fifth year.

out hope; aliens from the commonwealth of Israel, they are strangers from the covenants of promise; filled with all wickedness, they can have no peace; seeking not God's face and favor here, the light of his countenance cannot be enjoyed hereafter.

Now is the time to prepare for death. To-morrow may be too late. *Now* we should lay down the arms of our rebellion; *now* take up the cross of Christ; *now* give our hearts to Jesus; *now* bring forth fruits meet for repentance; *now* make our peace with God. Beginning now and earnestly continuing, there never will be cause to repent it. Particularly on a bed of death there will be comfort and peace. How pleasant then to be able to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." How blessed is he who with scarce a struggle of body, or pang of soul, falls asleep in Jesus! "Mark the perfect man, and behold the upright; for the end of that man is peace."

Who does not say, "let me die the death of the righteous, and let my last end be like his?" Is this our wish, we must live his life. The righteous man loves God, loves his house, loves his word, loves his people. His path is as the shining light, shining more and more unto the perfect day. Let us lay these things to heart. T.

DRINKS.

"THOUGH I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood."

IT is now a nearly universally conceded fact that stimulants, in the form of ardent spirits, wines, and strong ales, are unnecessary—nay, as articles of diet, pernicious—that they lower the nervous system below the natural standard; that is to say, the use of these liquors first excites the nervous system and then depresses it below the natural standard. But a few facts may be more convincing than a whole host of assertions. Mr. Nelson, an eminent actuary, has made a series of observations on the mortality of intemperate persons, and states that in the 6111.5 years of life to which his observations extended, 357 deaths had taken place. At the term of life 21 to 30, the mortality was upward of five times that of the general community; and in the succeeding 20 years it was above four times greater, the difference gradually becoming less and less. An intemperate person of 20 years has a probability of life extending to 15.6 years; one of 30 years of age, to 13.8 years; and one of 40 years, to 11.6 years; while a person of the general population of the country would have a probability of living 44.2, 36.5, and 28.8 years respectively. He also gives some curious results of the influence of the different kinds of drinks on the duration of life—beer drinkers averaging 21.7 years; spirit drinkers, 16.7 years; and those who drink both beer and spirits indiscriminately, 16.1 years. The results, however, were not more curious than those connected with the different classes of persons. The average duration

of life, after the commencement of intemperate habits, among mechanics and laboring men, was 18 years; among traders dealers, and merchants, 17 years; among professional men and gentlemen, 15 years; and among females, 14 years only.

Dr. Howe, in his report on the "Causes of Idiocy," says:—"Probably the habitual use of alcoholic drinks does a great deal to bring families into that low and feeble condition of body alluded to as a prolific cause of idiocy. By inspection of the tables, it will be seen that out of three hundred and fifty-nine idiots, the condition of whose progenitors was ascertained, ninety-nine were the children of drunkards. But this does not tell the whole story, by any means. By drunkard is meant a person who is a notorious and habitual sot. Many persons who are habitually intemperate do not get this name, even now, much less would they have done so twenty-five or thirty years ago; and many of the parents of the persons named in the tables have been dead longer than that time. A quarter of a century ago, a man might go to his bed every night muddled and sleepy with the effects of alcohol, and still not be called an intemperate man. The men who, in that day, abstained from alcoholic drinks were remarkable exceptions to the general rule; they would be known: we shall come nearer to a true estimate, therefore, by ascertaining how many such there were. By pretty careful inquiry, with an especial view of ascertaining the number of idiots of the lowest class, whose parents were known to be temperate persons, it is found that not one quarter can be so considered."—*Exchange.*

Missionary Intelligence.

WASHINGTON MISSION.

WASHINGTON, D. C., Feb. 12th, 1868.

DEAR BRETHREN—How many people there are around us to be helped or comforted, turned from the wrong way, and cheered on in the right! And this is our business. The poorest must feel there is in the city one door from which they will not be turned away. Those who have felt the strong hand of oppression and have even sunk the lowest, must feel that there is at least one hand that will not fear to be polluted by touching them to lift them up, and one heart ready to sympathize with their sorrows. Jesus did it—so should we. Easy it is to intend, but when the trial comes, not so easy to do. So *much* to do—and when our account shall all be closed up there will yet remain very much to be done—and all to tell the sweet, old, but inexhaustible good news to poor, lost and wandering men and women, that the good Shepherd has come to seek and to save that which was lost. But when we receive the gratitude and the "God bless you's" of those we help and comfort, and feel the strength and comfort they bring to our own weak and weary, and sometimes doubting hearts, we wonder what will be seen and felt, when from this toilsome and tearful seed-time we shall come back bringing our sheaves with joy—not now alone to hear the welcome of those we helped and comforted here, but "the well done" of the great Master.

It will be difficult for me to give a history in detail of our work that will interest your readers, but such as we have we give with cheerfulness. My time is wholly occupied with the schools—visiting at the houses (shanties)—conversing with the people and praying with the sick during the week, except what I devote to reading and study and other necessary duties, and on Sabbath in preaching and teaching. I will ask the reader to go with me in my daily labor, and we will commence Monday morning merely for accommodation, by visiting the schools. In the first room we enter we find about fifty pupils, from the smallest size that attend school, up to the full grown and even old men and women, of every grade of color. This is the primary school, and they can only read simple, easy lessons. Their teacher has just called them in, and now they are all seated quietly till a portion of Scripture is read, a psalm sung, when they rise for prayer; you have now an opportunity of seeing how miserably they are clothed for this cold weather, and you wonder they come to school at all. That boy's feet must be cold, for he has just a shapeless piece of leather tied to them; and that girl must be cold all over, for she has only a thin, well-worn calico dress; and when you look all over the school you wonder if their masters didn't give them warmer clothing when they were slaves. But then you say, if they did, they were never taught to read, and you are gratified to see the progress they are making and the eagerness they exhibit in trying to learn. The next room is very similar to the one we have just been in, and we will pass on to the third and fourth rooms, which contain all the more advanced pupils, where we find some very fine readers, and they are taught geography, arithmetic, grammar and writing. In this room, while you look at the book and hear them recite, you forget that they have black faces till some one strikes up the irrepressible negro dialect. If you have a word to say to them of encouragement or direction, they will be glad to hear it and will give the best attention. Having satisfied ourselves at school we will now go and see if we can help or comfort any of them in their homes; you would not like to call it your home. Thank God you have a better; if not, you are indeed to be pitied, for theirs are miserable hovels, made of rough boards badly jointed, through the cracks of which the winds whistle and the rain pours. And now we will enter this one, which looks even worse than the neighboring huts; you draw back in horror and disgust as you ask if human beings live here—let us see—there are a woman and a little girl, and a very little baby only a few days old. This woman's husband was killed last July while driving one of the U. S. teams, by a horse falling upon him, and she was left with her little girl to struggle along as best she could. She managed to get something to eat while she could go round and work, but when the cold weather set in, and her sickness came upon her, what remained to her but suffering and perhaps starvation! no bread, no fire, and but few clothes and the night is very cold; she has one bedstead, her only furniture, which she uses for fuel; and now in the wretched corner on the floor only she and her God know the anguish she suffers. With the little means we have at command, it is our business to relieve her as we can, and as only woman can administer to woman's wants, we hurry home and state the case to

Mrs. Johnston, who collects from the clothes sent us by kind friends of the North, such garments as we have and she needs, and hastens to her relief, while we continue our calls. Here is a boy standing at the door of the next shanty, and we ask him, "Is your pa home?" "Yes, sir, he just got home and is very sick, and he will be so glad to see you." As we enter a bright little girl of six or seven summers runs to her father, "Oh, here's Mitter Jotton; he tells us yetterday to be good and love Jesus and he'd take us to heaven when we die." I could not resist asking her where she got her pretty teeth, she said, "Dey growed." "Who made them grow?" "I spec' it was God." But her father has a severe cough which has settled on his lungs, and it is doubtful if he will recover. He says he is "waitin' and trustin' in de Lord," and "he knows how long to leave me and when to take me." Next door we find a very old man, who used to preach to his fellow slaves in the South; we ask him, Do you preach any now? "No, sir, I used to preach in de ole dark slavery times, but I done got too ole now, and I listens to others who can do it better, and besides, I want to be larnen all I can now till I can get home where 'the Lamb which is in the midst of the throne shall feed me and lead me unto livin' fountains of water.'" He says he has nothing to eat but what he gets at the soup houses. "It is not much, but it keeps me from starving, and I'll work along."

We cannot tell all that we have seen and felt during the day, but hungry and tired we turn toward home, thankful that God has given us so much comfort and happiness there.

Next morning, after our visits to the schools, we must visit a poor family where the father has been sick all winter, and never expects to get well. He too was a preacher in the old dark slavery times, and his work seems to be well nigh closed. "Come in; God bless you, for I have a great sorrow I want to tell you. Oh I am not afraid to die, that is not my trouble now, but my poor children, I fear they will forsake God, for one of them, my daughter, wishes I was dead, because she has to spend part of her wages to keep me, her poor sick father." And *I* thought, "How sharper than a serpent's tooth it is, to have a thankless child." "Will you pray with me before you go?" Certainly, it was for that we came; and then repeating some of the promises of the Bible, he seems to be satisfied, and his countenance tells us of the peace that fills his soul—"Great peace have they who love thy law, nothing shall offend them." Here is a woman with a very sick child. She thinks it will die, and wants it "christened," for it would be "dre'ful" if it should die unbaptized. She must be told the nature and use of baptism, but it is long before she yields and is satisfied that faith in Jesus is the "one thing needful." We now come to a clean, nice little dwelling, and it is like climbing a high cliff and taking in the pure, fresh air to pass from these cheerless shanties to this cozy little homelike place, for it is the home of our own dear children—Benjamin, Lizzie and Lucy Ellis—and as they try to cultivate the manly and womanly graces together with the Christian, they make their home cheerful and happy. Benjamin is a noble youth, and his sisters pleasing, modest and sweet girls, and when you think of them you may for-

get that their faces are darker than your own, for we think their hearts are right with God. We might write page after page of such scenes, but this will serve to give you a little insight of the home life of these people, and some conception of our work among them. Wednesday morning, in our walk, we pass a soup house; there are seven of them in the city, one in each ward, where the poor of all colors in the city are supplied with daily rations, consisting of one quart of meal or a pound loaf and a quart of soup of rather doubtful character. There are three large kettles full of a boiling liquid composed of water, beef, cabbage leaves, meal and I know not what else, but it is not very tempting, yet it is better than starvation, and there are hundreds, both white and colored, waiting to get their share. The door is opened and one by one they pass up, and the man who supplies them has a good or a bad word for all, as the humor takes him, and we wonder why the man can't be firm, without being rough and ugly. Here is an old woman hobbling in with her pail, hardly able to come, not at all fit to be out this cold morning, for slavery has worked all her youth and strength away and left her a wretched old woman, to drag out the rest of her days struggling with cold and hunger. But maybe our sympathy is wrongly placed, for the distributer of the people's bounty calls out, "Come here, you ugly old devil, and get your share as quick as you can and begone." She comes without a word, but the tear glistens in her eyes, and we wonder if God won't put it in his bottle. A little girl is next. "What brought you here?" "My mother's sick, sir, and couldn't come." "Is there any hopes of her death?" "I don't know, sir, but she is very sick; please give me a loaf of bread." "Where did that great, awkward, ugly thing come from? I'll call you pretty if you are going to be married soon; come on and get yours." But to all this coarse, brutal language there was not one murmur or reply. And they call this charity! I hope we may never need it, for it is hard enough to be in need of it, but harder still when it can only be obtained in connection with harsh and unkind words. But here is a man who thinks we are too stiff in our opinions or religion, and deems it his special mission to convert me to Christianity. He begins, "Why was your church not represented at the Philadelphia Convention? You are too stiff, you are behind the times. I tell you Christianity must keep pace with the age." Christianity keep pace with the age! Why sir, Christianity made the age—made you. It would, indeed, be well for all if we could get rid of some of our stiff, cold, lifeless forms, and be warmed up with the religion of Jesus instead, but we make a grand mistake when by conforming to *the age*, we forsake principle for the sake of unity. So our time passes from day to day with ever varying scenes of suffering and pleasure. You look toward the Capitol, Congress is in session you know, for the flag waves over both houses, but we have no time to spend there, and I suppose they will get along without us, however anxious we may be to see and hear. And now as the week slips by we must have something for Sabbath, as we have three services, two in the day and one at night.

Sabbath, 11 A. M., I preach to a white congregation in one of the city churches, and my text is Psalm 103, 19th verse, last clause, "And

his kingdom ruleth over all." The theme was the nature and extent of Christ's kingdom. At 1 o'clock our Sabbath school assembles, and I explain a portion of the thirty-second Psalm, I have got so far in course explaining them here, and then each teacher takes a class and instructs for one hour, when they all assemble again in our large room and I preach to them. The subject to-day is the history of Esau, in which I show how little he thought of his birthright, and how much men and women are like him now, and how little they think of God's mercies. And then how when Esau would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears. So there is danger that we may sin so long that we may find no repentance.

7½ P. M.—I am again to preach to a white congregation, and my text is, "My presence shall go with thee, and I will give thee rest." I. Christ's presence with his people. II. The rest he gives. I might give a fuller synopsis of these discourses, but as the object is merely to state what I am doing and not to write sermons, this will suffice. I do not preach three times every Sabbath, but very often I do, and sometimes on Thursday evening. I try to do all I can, and I think how little of the great work I can do, yet maybe when the toil is all over, when the "storm of life is past," I will have succeeded in giving a "cup of cold water" to some of Christ's dear ones, and then wake on the other shore to sing with them the praises of Him who redeemed us by his blood.

J. M. JOHNSTON.

P. S. Aid of every kind will be most thankfully received.

SYRIA MISSION.

LATAKIYEH, Dec. 11, 1867.

DEAR BRETHREN—We still receive your letters regularly, and we are always glad of them.

We have, at present, no very stirring intelligence to impart; but the present state of the work is, upon the whole, encouraging. The schools in the mountains, which had been closed for some months, on account of the terror that reigned among the Fellahin while Khurshid Pasha was chastising them with fire and sword, for the crimes of a few of their number, and the poverty of them all, were reopened a few weeks ago, and a new one added to their number. This last is in B'tali, a village about a mile from B'hamra, the first village that was burned by the Pasha in the summer, and, I believe, the only one that he intended to burn when he first went into the mountains. It has always been notorious as a nest of robbers; but if they are as anxious to profit by the school as they were to have it, they may be expected to mend their manners gradually. The two schools on the plain, at Jendariyeh and Mesharifeh, were never interrupted. We examined the children of these two schools a few weeks ago. You would have been delighted to see how much of the Gospels they had committed to memory, how accurately they repeated their chapters, and how well, considering their age, they understood them.

The building of our mission house is going steadily on, but rather slowly; partly because the weather is unfavorable, and partly because our funds are low. However, it will not be long now till we shall have the lower story—comprising four large rooms—quite finished and fit for use. I wrote a long letter to your reverend chairman a few weeks ago, giving him a detailed account of the purpose and plan of the building, and some—necessarily somewhat vague—hints at the expense of it, and I beg to refer you to him for information on these points. He is now in as good a position as I am to explain to you the necessity of having facilities to board, under our own eyes, Fellah boys and girls, and the economy of providing these facilities at once in our mission house, while we have its erection in hand. He will explain to you, also, how, in order to the accomplishment of this object, it is necessary that your Board should not offset the proceeds of the practice of your Missionary Physician against either his salary or the current expenses of the Mission, till the mission house is finished, and the reasonableness of this till the Mission is re-enforced for the help of Aleppo. By the way, I believe we have never corrected a mistake which we find in the report of your Board to Synod—arising, no doubt, from some ambiguous expression in some of our letters—viz., that our mission property is in the centre of the town. The fact is, that it is quite outside of the town, about thirty perches distant from the nearest houses, in that direction in which the present tendency of the town is to extend itself, and quite near enough to all that part of the town in which our work has always lain, and, I think, not more than a quarter of a mile distant from any part of it.

After Khurshid Pasha had done his work of bloodshed, burning and extortion on the Fellahin, he began, I suppose, to feel insecure in his office; and to make amends, he came to Latakiyeh, and was seized with such a fit of making public improvements as has not been witnessed hereabouts in any Turkish Pasha for ages. Among these was the widening out and leveling off of a road that runs from one of the principal ways of egress from the town, right along the south side of our mission grounds to the harbor, a distant of about a quarter of a mile. In the meantime, from having been very inimical to Dr. Metheny, and charged him, falsely, with having furnished arms and ammunition to the rebellious Fellahin, he became, all at once, very friendly; of which circumstance the Dr. took advantage to obtain from him the grant of a public road from the north side of our grounds straight up into the town, at the nearest point parallel with the other road. This new road has since been opened up, and it is altogether the prettiest road about town, as the Pasha employed the Dr. to engineer it and oversee its construction. Last spring we bought, with our private funds, shares in the lots through which this road runs, in order to secure the right of way, and but for that I suppose that even with the Pasha's help we would have failed to get the road, or at least to get it to our mind. Part of these shares the Dr. traded off to other property holders for the privilege of having the road wide and straight; and the rest of them we sold yesterday for about $60, a somewhat larger sum than we paid for the whole of them at first. These two roads, which God, in his providence, gave us in so unexpected a way, in a certain

sense, bring our mission property into the town, and they will, in a few years, bring the town, in a more literal sense, around our mission property. As property, its value is doubled since the making of the roads; and as a site for a mission house, it has become as good as if it were in the centre of the town, if not better.

I had a letter yesterday from Aleppo, from our native helper, Muallim Ibrahim. He says, "the schools are prospering, and the number of boys and girls is as when I wrote last"—that is, about 35 boys and about 50 girls—"and the attendance on the Sabbath, likewise"—that is, varying from 5 to 15. These meet with him on the Sabbath, forenoon and afternoon, for devotional exercises and the reading and study of the Scriptures, which he accompanies with judicious and effective exhortation. He thinks that when a missionary goes there to reside there will be quite an improvement in Sabbath attendance. He also says, "there has recently commenced a new movement. Certain persons have desired to come to my house one evening in the week, to spend the evening in the study of the Scriptures, to which I have consented. At the first meeting six persons attended, all men; and I have a hope that the number will increase, and that God will bless this as a means of good."

Mrs. Dodds gave birth to a son four days ago. Mother and child are both, by the divine blessing, doing well. As soon as she becomes strong enough to be left in charge of the household, it is my purpose to visit Aleppo, and I hope to spend some considerable time there in the winter.

When I wrote to your chairman, a few weeks ago, I estimated the annual expense of the Latakiyeh field alone (if I remember rightly), at from $2,000 to $2,500—that is, when, after the completion of our building, we open a boarding-school with, say, 20 pupils. It has occurred to me since, that you might call in question the wisdom of taking on hands the Aleppo field, with an annual outlay of not less than $1,000, with so expensive a work on our hands here. But I think the following considerations justified the undertaking, viz.: 1st. Aleppo is a large city, containing within its walls as large a population as that of Latakiyeh and all the country for forty miles around it. 2d. There was a Macedonian cry in Aleppo, not from many persons, but very loudly uttered; and there were none but us to answer it. 3d. The occurrences between the Turkish authorities and the Fellahin of the mountains last summer, and the tone used by Khurshid Pasha in relation to our schools among the Fellahin, impressed us forcibly with the conviction that the Turkish Government might at any time, in the providence of God, be permitted to put a temporary arrest on that part of our work; a contingency against which it seemed well to provide by an enlargement of our field of labor. And, 4th. We knew that your Board was very desirous of occupying the Aleppo field.

On behalf of the Mission,

Yours in Christ Jesus, R. J. Dodds.

P. S. Our treasurer, Dr. Metheny, has been so harassed, between medical practice, building, &c., that he has really been unable yet to get his financial report ready. But he hopes to get it ready soon.

R. J. D.

Extract from a letter from Mr. Beatty under date Dec. 20th:

"We are pushing as rapidly as possible with our building, but regret to disappoint you in not having it completed, as we intended, sooner. Nothing can be hastened in this country, however, and so we, with all others, have to abide by circumstances and customs over which not even *money* can exercise control. This spirit of indifference and procrastination is a discouraging feature in the prospects of this country. The people here are utterly insensible to worldly interests, and, of course, much more so to spiritual matters. What fruits may yet be realized from the recent trials and hardships endured by the Fellahin from the Government, remains to be seen. The prospect, I think, seems brighter than ever before. They begin to show some faint symptoms of a sense of their degradation, which must come with great power, before any ambition can be awakened, or any decided improvement can be hoped for. True and permanent progress among the Fellahin will probably proceed from *shame*. When they begin to feel heartily ashamed of their condition, they will begin to be aroused to intellectual efforts.

"Either Mr. Dodds or I will go to Aleppo in the course of a few days, and spend a time. The accounts from there are encouraging. Everything, at present, is tranquil in the political atmosphere, although there is a vague rumor of disturbances in Mt. Lebanon. The winter, thus far, has not been cold, but stormy. We have just experienced one of the severest storms that has passed over Latakiyeh for years. Mrs. B. unites in love and affectionate salutation to all your household. As ever,

Yours affectionately and fraternally, J. BEATTY."

ENCOURAGING MISSIONARY FIELD.

REV. DR. SPROULL—Permit me to give a brief statement in regard to our prospects here. One year ago I, alone, occupied this field. Now there are seventeen families, besides adherents. Several more families will be here by spring. There are two very interesting societies. The religious class of this community is entirely composed of Campbellites, or Christians, as they call themselves, Missionary Baptists, and Methodists. A few scattering United Presbyterians and ourselves, comprise all the Presbyterian element here. There is a wide field of usefulness open here for a suitable minister of our church to labor in, and we hope to find one soon that will undertake the work. Correspondents will be careful to give their name and post-office address. Neglect to do this will account for letters not being answered. Those wishing to emigrate west will do well to visit this place before locating elsewhere. In future, direct your letters to Walnut City, Appanoose county, Iowa.

Feb. 1st, 1868. JOSEPH MANNERS.

ANOTHER INTERESTING BIBLE CHARACTER.

Come and weep with the cheerless, the injured, the kind,
A captive, yet fearless, and ever resigned;
No ill designing, to peace inclining from my birth;
My commission from heaven was graciously given,
And yet I was driven from earth!

Degraded, forlorn, and by many despised.
In the church I was born, but was never baptized.
Like wretchedness, straying, each feature portraying a crime;
Yet I rescued a nation in dire situation
And perilous station and clime.

Defending my cause, a banner unfurled.
A wonder I was that astonished the world.
I redressed, I relieved, although I deceived truth confessing—
Defying death's stealth, gave the invalid health,
And the indigent wealth and a blessing.

Escorted and flattered, but ne'er was deceived;
I gathered, I scattered, I gladdened, I grieved;
I appeased, I annoyed, I decoyed, I destroyed; yet for years
I was honored and blessed, kings were my guests,
And many addressed me with tears.

A wonderful creature! nor kindness nor grace
Subdued a harsh feature nor brightened my face.
If to many in grief I offered relief, I must own
I did love disregard, friendship discard,
And my heart was as hard as a stone!

For cruelty noted, yet loyal and true,
More highly promoted the older I grew,
A monument rare of God's love and care I appear;
Yet have been all my days a subject of praise
And an object of gaze and of fear.

Reared by a king, but he never embraced me;
Though in a position of honor he placed me,
He never chastised me, nor even advised me; but poor,
Like a culprit debased me, though he cheerfully raised me,
And secretly praised me I 'm sure.

From obscurity brought me his grief to allay,
But truth never taught me, not even to pray,
Nor by faith to aspire; yet through water and fire I passed
Without murmur or frown, keeping gems for the crown
Of a prince of renown, to the last.

Tried and convicted, my death warrant signed,
Stern decree, yet inflicted by one who was kind.
Many confessing my presence a blessing with grace;
Yet deposed of my power, hurled from my tower,
Nor could man from that hour fill my place.

Now reckon my lease, and declare if you can
When my usefulness ceased and when it began.
Say, what is my name? and was it the same in my youth?
And tell me, I pray, solve it who may,
Why in time of suspense long ages hence
I fell in defense of the truth?

Jan. 1, 1868. E. K.

REPORT OF THE LADIES' MISSIONARY SOCIETY OF R. P. CHURCH OF PITTSBURGH.

This Society was organized Oct. 4th, 1866. Its beginning was small, but hopeful. With but twelve enrolled members, it commenced its appropriate work as an auxiliary in the noble cause of Foreign and Domestic Missions. Its meetings are held monthly. During its short existence, the efforts of its members have been signally prospered; twenty-three additional members have been added to the list, making thirty-five in all, one of these (in the person of Miss Nancy Martin) God in

his mysterious providence has called to her rest, reminding us that we also must "be ready" to embark in the "swellings of Jordan." While we miss her, we feel assured that she is happy in the spirit world. Our meetings have been punctually attended, and a spirit of earnest effort manifested by all. At each meeting we have been encouraged and instructed by interesting addresses from our beloved pastor and others. We have also through our corresponding secretaries received a number of encouraging letters from the members of the different mission fields, which gave animation to our meetings, and stimulated us to redoubled effort. At our meeting, March, 1867, the propriety of directing our efforts in another channel, in connection with the mission field, was considered. The result of this has been a Dorcas Society organized and doing its work. The classes comprehended in our efforts in this direction are those of our Sabbath schools and others who are fit objects of charity.

The following is our Treasurer's report:

By contributions from members,	$187 66
Life memberships,	40 00
	$227 66

Considering the claims of the Indianapolis Mission worthy of our attention, we donated fifty dollars for its support, also an equal amount for the Freedmen's Mission at Washington, D. C. This leaves a balance in the treasury of $87.66.

Taking a retrospect of the past, we feel constrained to say that we have not done as much as we might, yet our success has been beyond our expectation. As we enter upon a new year, let us take courage from the past, and resolve that we will work more devotedly in the cause of our Redeemer. Anticipating the blessing of God, may we not expect an abundant harvest the coming year.

Published by order of Society.

January 22, 1868. M. M'KEE, *Sec'y.*

INSTALLATION OF REV. R. JOHNSON.

THE commission of Iowa Presbytery appointed to present the call of Kossuth congregation, under their care, to Rev. R. Johnson, if deemed for the good of the church, and on his acceptance, to install him pastor of said congregation, held two meetings, one Dec. 10, 1867, the other Jan. 7, 1868. The call was presented and accepted; the pastoral relation between Rev. R. Johnson and Vernon congregation was dissolved, and Mr. Johnson was duly installed pastor of Kossuth congregation.

The congregation is starting on its new career under favorable auspices. They have a respectable and commodious house of worship, and, it is believed, are entirely free from debt. The neighborhood has its attractions. Its educational advantages are good, and it is more than ordinarily free from open immorality. May the congregation enjoy abundant prosperity—its pastor much success.

C. D. TRUMBULL.

Obituaries.

RESOLUTIONS OF THE LADIES' MISSIONARY SOCIETY ON THE DEATH OF MRS. MILLIGAN.

Resolved, 1st. That in the death of Mrs. Milligan we have experienced a loss that cannot be overestimated. A few months ago she left the home of her affection and came among us as a stranger, but her gentle, loving heart, her tender sympathies, and her devotion to the cause of the Redeemer, has endeared her to all who enjoyed the privilege of her acquaintance. To know her, was to love her. We have lost from our side a loving sister, but have another friend added to the celestial circle. We bless God for the brief loan he has lent us, and desire to be reconciled to his inscrutable providence in recalling it, as we have the consolation that our loss is her unspeakable gain.

Resolved, 2d. That we feel for our beloved pastor and his motherless children, the most tender sympathy, and extend to them our Christian consolation. We feel how vain it is to attempt to heal a bleeding heart with words of kindness. But we pray that the divine Comforter, who has taken away his earthly stay, the wife of his youth, and the companion of his life, may more than supply his solitude by his own abiding and consoling companionship. And may they all experience that, as one whom his mother comforteth, so will God comfort them,

Resolved, 3d. That we are admonished by this dispensation, to be more diligent and faithful in our Master's service, and to work while it is to-day, for the night cometh, when no one can work.

Mrs. Dr. Sterrett,
Mrs. Robert Adams,
Mrs. John A. M'Kee,
} *Committee.*

Notices of Books.

From Robert Carter & Brothers, 530 Broadway, New York, and for sale by Davis, Clarke & Co., Wood street, Pittsburgh.

Bible Hours; being Leaves from the Note-Book of the late Mary B. M. Duncan.

Mrs. Duncan died on February 2d, 1865, at the early age of thirty. For the few years preceding her death, she lived very much the life of an invalid. During these years, she spent the greater part of her time that could be spared from necessary home duties in the prayerful study of the Scriptures. Her commentary was the Bible—her aim, to find Christ in it.

This book contains some of her reflections, written, not for publication, except in two or three cases, but for her own advantage and use. Still, they can be read with both profit and pleasure. There are so much originality displayed in the explanation of different passages of Scripture, and so much good sense in the enforcement of duties, that the reader is constantly being both surprised and delighted. "Gold Leaf," wrote Rev. C. H. Spurgeon in his recommendatory notice of the first edition, "you may buy anywhere, but ingots are scarce, and, therefore, these bars of refined metal are the more singularly valuable."

The U. P. Board of this city has published "The Children of the Bible"—a very instructive little book—and "Last Days of the Martyrs; or, Sketches of Witnesses for the Faith, from early times to the Reformation, including notices of the Martyrs for the Covenant in Scotland. By the Rev. Andrew R. Bonar." The title indicates the character of the work. The incidents are all well told. The volume will be read with interest, and must be productive of good. We take this opportunity of recommending again to our readers the works of the U. P. Board. Not one has been published by it yet, so far as we can recollect, to which we can find any objection. The effort has been, to give to the public GOOD books, and we hope the Christian community will make the effort a success by their patronage.

THE COVENANTER, Ireland, the publication of which was suspended the past year, has again made its appearance. It will be published on the first of each month. Price to subscribers in the United States or British Colonies, one dollar. The editor's address is 15 Queen street, Londonderry. We do not know who are the American agents. We hope the magazine under its present management will be even more prosperous than ever before. It certainly deserves success, if the future numbers be as interesting and instructive as the January one.

TO THE FRIENDS OF NATIONAL REFORM.

THE tracts recently announced on "Our Right and Duty to acknowledge God, as a Nation," and the "Religious Defect of the Constitution of the United States," are now ready for distribution. The editors of *The Christian Statesman* having proposed to assume the expense of their preparation, these articles have appeared in the columns of that journal, and been reprinted therefrom for the use of this Committee. They will be followed at an early day by a tract on the "Relations of Civil Government to Jesus Christ." The above tracts will be sent, by mail prepaid, to any address on the receipt of the money as follows:

For one package of 24—containing 12 copies of each.....	50
For one package of 50—25 of each,.....	$ 1 00
Packages of 600—300 of each,.....	10 00
Packages of 1000—500 of each,.....	15 00

We bespeak for these able and reasonable arguments a wide circulation. Not less than a hundred thousand of each should be placed, during the present year, in hands where they will be read. Every friend of this reform should be constantly supplied with them. Those in one neighborhood who are willing to co-operate, should act in concert in supplying the entire community. It is the easiest and most effective mode of advancing the cause.

Address T. P. Stevenson, 1329 Vine St., Phila.,

S. O. WYLIE, T. P. STEVENSON,
A. M. MILLIGAN, J. R. W. SLOANE,
Com. of Ref. Presb. Synod.

WE have received of late several anonymous communications. Articles intended for publication must be accompanied with the name of the writer. Neglect to do this will account for their non-appearance.

ACKNOWLEDGMENTS.

Allegheny, D. Gregg, R. Aiken, Jos. Logan, each 6; J. Hazlett, 5–6; Miss Parks, 5; F. Allen, 4; Albany, Miss M'Kinney, 6; Brooklyn, Rev. J. H. Boggs, 5; Rev. Nevin Woodside, 6; Birmingham, Mrs. Stewart, 4–6; Cambridge, Adam Miller, 10; Cedarville, Mrs. E. Turnbull, 5–6; Covington, A. Brown, 6; Columbus City, Mrs. E. M'Cleery, 6; Decatur, Jno. Pollock, 4–5; Dodgeville, M. Shields, S. Hawthorne, each 6; East Brook, T. J. Patterson, 6; S. Carr, 3–5; Fabius, A. Cameron, 6; Greigsville, J. Donnan, 6; Glenwood, Wm. H. Marvin, Wm. Hogan, David Campbell, Jas. Campbell, W. A. Euwing, each 6; Wm. Matthews, ½ 6; Henderson, D. Porter, 6; Homer, W. Pearson, 3–6; Hampden, J. Henderson, ½ 6; Hunt's Station, Mrs. Cary, 6; Jackson Hale, Jas. Kennedy, 6; Jordan's Grove, R. M'Clintock, 6; Keene, W. M'Cormick, 6; Leesville X Roads, W. Reynolds, 5–6; Lucesco, A. Dodds, Miss Dodds, H. M'Leroy, each 6; Maryville, M. Snively 6; M'Kay, J. White, 6–7; Montgomery. Mrs Wilkin ½ 6; M'Laughlin's, J. Nelson, 6–7; Morning Sun, T. L. Ramsey, 2–6; Milfordton, Mrs. Turner, 6; Mount Vernon, Mrs. Smith, 6; Neoga, A. Kelso, 6; Newburg, W. C. Johnston, ½ 7; New Concord, Jno. Stewart, Wm. Elliott, Wm. Speer, Samuel Jamieson, Thos. Wylie, each 6; New York, R. J. Culbert, J. H. Culbert, each 6; Oil City, J. H. Magee, R. Magee, Jno. Love, Jno. Culbertson, J. Orr, each 6; Oneida, Wm. Humphrey, 4–5; Oswego, Jas. Curry, 6; Philadelphia, Jno. Caldwell, 18 copies, 6; W. Brown, Jr., Thos. Walker, each 5–6; Peoria, W. Hutcheson, 4-6; A. Johnston, 5–6; T. Copeland, 5; Pontiac, T. M'Carroll, 6; Portersville, Dr. Magee, 6; Pittsburgh, Mrs. Murdock, D. Chestnut, Mrs. Mawhinney, Mrs. Hutcheson, each 6; H Campbell, 5–6; Ridgeway, C. Lemon, 6; St. Thomas, H. C. Harshaw, 6 Shady Grove, J. Kennedy, Mrs. Snively, each 6; South Ryegate, Wm. Bone, Mrs. M. K. Laughlin, each 6; Sherersburg, Mrs. Boal, 4; Savannah, E. T. Garrett, 6; Tally Cavey, C. Anderson, S. Anderson, each 6; Triadelphia, Nancy Orr, 6; Utica, Jas. Graham, 6; Vernon, C. M'Laughin, 5–6; Jno. Wright, 3–6; Venango City, W. Magee, W. J. Magee, each 6; Walled Lake, Geo. M'Carroll, 6; Waukesha, Jas. Wright, W. L. Wright, each 6; West Lebanon, Jno. Gilmore, 6; West Valley, Jas. Harris, 6; Watrousville, Robt. M'Cluney, 6; Robt. Kirk; 5; Wellsburg, W. A. Logan, 6; York, A. Hutton, A. M'Kean, each 3; H. Simpson, 2; Jos. Edgar, 4; D. M'Millan, 4–5; Jas. Morrow, 5; Jas. Logan, 6.

A unanimous call has been moderated in Oil City congregation—Pittsburgh Presbytery—in favor of J. A. Black.

☞ As we intend to copy off our Mail Books, we request those subscribers in Brooklyn, New York and Philadelphia who desire their Magazines to be sent by mail, to send us at once their address in full.

Our Missionary at Washington acknowledges the receipt of two boxes of Clothing, one from the ladies of the 3d Congregation, N. Y., and the other from the ladies of the Allegheny Congregation, and also a box of shoes from R. M'Clintock, N. Y.,—for all of which he returns his thanks to the generous donors.

RECEIPTS FOR HOME MISSIONS.

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NOTICE.—All persons having funds for the Board of Education, are requested to forward direct to James Brown, Treasurer, Box 2595, Cincinnati.

TERMS.

1. The Magazine will be issued monthly, as heretofore.

2. The price is $1.00 per annum, to subscribers in the United States; $1.12 to those in Canada, and $1.72 to those abroad.

3. No discontinuance till arrearages are all paid up.

Communications, to be addressed to the Editor, *Allegheny P. O.*

Articles intended for publication must be accompanied with the name of the writer.

All letters containing remittances or relating to the financial affairs of the Magazine, should be addressed to J. W. Sproull, M'Keesport, Allegheny Co., Pa.

COMBINED SERIES, VOL. VI.—NO. 4.

THE Reformed Presbyterian AND Covenanter.

APRIL, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

PITTSBURGH:
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D. GREGG, *Treasurer*, No. 99 Wood st., Pittsburgh, Pa.

☞ Pittsburgh Presbytery will meet in Allegheny on the second Tuesday of April, at 7½ P. M. Those congregations which did not take up a collection for the Home Mission, will remember that Presbytery re-directed them to attend to it. The quota of traveling expenses assigned to the different congregations, and published in the February number, should be sent to the spring meeting of Presbytery by direction of Synod. Clerks of sessions were directed to send their minute books to this meeting.

J. W. S.

☞ Ohio Presbytery will meet at Jonathan's Creek, on the last Wednesday in April.

Rochester Presbytery will meet in Rochester, on the 1st Tuesday of May, at 10 A. M.

☞ Any persons of the R. P. Church wishing information about Southwest Missouri, with a view to locate, will please address,

R. DUNLAP, M. D., Avilla, Jasper Co., Mo.

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *APRIL, 1868.* No. 4.

REPLY TO "THE JUROR."

IT was with some hesitation that we published in our last number the article indicated by the above title. The propriety seems questionable, of disturbing a position that the Church has assumed and long held as a part of her testimony for the truth. "Bind up the testimony," is undoubtedly present duty. Still, as the article came from a respectable source, and as it is manifest that it expresses the convictions of the writer, and probably of others, we concluded to give him a hearing, in order that before the Church we might controvert his position and answer his arguments. We will take them up in the order in which they are presented.

I. "The juror does not give a conscientious approval of the government under which he acts." The main proof furnished for this averment is, that an alien may be a juror. This, we are sure, is not everywhere the case. But passing this as of no importance in the argument, we state that the objection to *voting* is not that the voter gives a conscientious approval of the government, but that he identifies with the person elected, and is implicated in whatever is wrong in his official oath and acts: If, therefore, as we will show in its place, the juror identifies with the judge in the judicial administration of the government, then a Covenanter can no more act as a juror than he can vote for the judge who sits on the bench. The cases of Joseph and Daniel, mere appointees under despots, have been so often and so satisfactorily disposed of, when brought against our general position, that we are surprised to see them referred to on this point. Their position did not involve them in the sins of the tyrants whom they served.

II. "The juror does not give his approval of the constitution and laws of the government." It is no doubt true, that the juror's oath is not formally an oath of allegiance. Now whatever weight this has in favor of sitting on a jury, it has equally in favor of voting by one already a citizen. He is not required to swear an oath of allegiance when he goes to the polls. "He may be entirely ignorant of the constitution, may never have read it," and yet be a qualified votsr. The

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conclusion is, therefore, sweeping in its range, that we may do in connexion with the government any thing that does not require, in order to do it, to swear to the constitution and laws. The cases of school directors and road superintendents, it should be known, are not settled questions in our ecclesiastical polity. The relations of these officers to the government are so various in different parts of the country, that thus far, we believe, there has been no deliverance by Synod in regard to them. But sure we are, if it should be decided that Covenanters may hold these offices, the decision will not turn solely on the point that they are not to swear the oath of allegiance. There might be other causes, where this is wanting, why they should decline them.

To call an executor, or administrator, an officer of the government, is a novelty. They are the agents of the deceased—the executor appointed by himself, and the administrator by the court. They act not for the government, but for the heirs. The utter want of analogy between them and jurors in the main point of being created by the government, and acting on its behalf, leaves this part of the argument without foundation.

III. "The juror is not required to execute an immoral law." It is not meant that there are no immoral laws, but that when there are the juror is not required to execute them. The position taken is, that "the juror has nothing to do with the execution of laws." This is a strange assertion. If sustained by competent judicial authority, it would change the whole aspect of the jury question. Let us examine it.

The precise point is, does the oath of the juror require him to apply the law that, according to the ruling of the judge, bears on the case on trial? It is of no importance, in answering this question, whether the term law is or is not mentioned in the oath. We believe the common form is, "a true verdict give according to the evidence." The jury has to ascertain from testimony what are the facts. But the terms of the verdict are not, such and such are the facts, but guilty or not guilty, in criminal, and for the plaintiff, or for the defendant, in civil cases. Can any person tell how a jury can bring in a verdict of guilty or not guilty—for the plaintiff, or for the defendant—without applying a law. Will facts determine any question of guilt or innocence, without a rule by which their bearing on that question is ascertained. Beyond all dispute there must be a law, and whatever that law is, the oath of the juror requiring him to bring in a verdict, or give a decision, binds him to apply it.

This brings up the point, whether it is the law as laid down by the judge, or the convictions of what is right, that is implied in the oath. "Omega" gives the opinion of eminent judges, that "the juror has a right to bring in a verdict according to his convictions of right as determined by the law of God." This concedes the point that the juror has to deal with law as well as with facts. The question is, has he, according to his oath as it is understood by the court, counsel and parties, a right to ignore the law produced in the pleadings, and laid down in the charge? The fact that the counsel refer to the law in their pleadings, and the judge in his charge, is conclusive that they understand that it is by the law the jury are to decide. Unless the juror when

about to be sworn state expressly that he takes the oath in the above qualified mode, he must apply the law or be guilty of mental reservation in swearing. The above opinion of eminent judges will give no relief until it is established by a decision of the highest judicial authority, and be clearly understood by all concerned.

The fact that the judge can set aside the verdict of the jury if not according to law, cannot be tortured into an argument for the point that we controvert. Why is this done? Simply because the jury has not done what they were sworn to do. They were called and qualified to do a certain thing; they did not do it, but did something else. Rejecting one of the appliances with which they were furnished to do their work, they failed to do it. They were not sitting as a jury at all, but as spectators; each one forming as he could, for himself, his opinion of the merits of the case. They refused to identify themselves with the court, and hung as "a foreign body on the verge" of the court, and the court let them drop off.

The case of a postmaster, prosecuted for not delivering a letter on the Sabbath, is equally unfortunate for "Omega." Suppose the jury bring in a verdict of no damages, will that require the postmaster in the future to keep his office closed on that day? If such a question could come before a jury at all, their refusal to assess damages would not be a justification of the postmaster's conduct, but a declaration that in the case the plaintiff was not a loser. The immoral law under which the jury acted, forbade them to decide, on the main point, in the postmaster's favor.

IV. "That the jury is an element in the judicial administration of the law, does not sustain the position that Covenanters cannot be jurors." The concession here is in the words of the action of the Synod of 1861. This, Omega says, is a "weak basis" on which to found grave decisions. The meaning of the Synod manifestly is, that the jury belongs to the judiciary department of the government, and identifies with it. In all cases, where the trial is by jury, the jury is a constituent part of the court. It is not a court without the jury, any more than it is a court without the judge. Both are elementary in the court; the one as much as the other.

It is assumed in the argument, under this head, that a witness is an element in a court, and inasmuch as Covenanters can be witnesses before courts, they may, therefore, be also jurors. As we write this, the expression "weak basis for a grave decision," is suggested to our mind. The *argumentum ad hominem*, employed here, proves nothing as it regards the righteousness of any measure. We deny that the witness is an element in a court, in the sense given above in regard to the juror. The witness is an appliance that the court uses to perform its functions, the juror is a part of the power that wields the instrument. Than this distinction there is nothing more evident; and this distinction is utterly fatal to the argument from analogy. In the light of it let the following assertion in the article before us, be viewed: "If it be wrong for a juror to declare that the charge is proved by the testimony, it must be equally wrong, nay more so, for the witness to furnish the testimony on which the juror bases his decision." The hy-

pothesis here does not put the case correctly. The jury, as we have seen, does much more than declare that the charge is proved by the testimony. They declare that tried by the law in the case, the facts prove the prisoner's guilt. This, if the law is unjust, is making a bad use of facts, but does not at all implicate the witness who in furnishing the testimony, told the truth. The wrong is not on the side of the facts with which the *witness* had to do, but on the side of the law with which the *judge* and the *jury* had to do.

V. "It is inconsistent to be a party in a trial before a jury, if it is wrong to sit as a juror." This, like the preceding argument, proves nothing, as it regards the right or wrong of the matter in question. But as it is of the *ad captandum* stamp, and might mislead somebody, it is well to notice it. We deny that the party suing, or sued, identifies with the jury as the voter does with his representatives. This statement, which will receive the assent of every discerning mind, touches all that is of any force in the argument. If the party does not identify with the jury as his representatives, then the alleged inconsistency disappears. But the objection assumes a more plausible form when it is said: "If it is a sin to be a juror, it is a sin to call on our friend to be a juror." So it would; but the party does not appoint the jury. This is done by the court. The whole legal machinery is put together without any aid, or even will, on his part. Suppose a Covenanter has a righteous cause, and cannot get justice, without applying to the law, and knows at the same time that the law in his case is a just one, what does he do? He asks the government, by its legal apparatus, to do him justice. The apparatus may be in its fundamental principle wrong, with that he has nothing to do. If it will do a right thing for him, he may employ it. The opposite view would forbid to employ an unrenewed man to do a piece of work for us. If our employing him would make him bad, we must not do it; but if he is bad already, and yet can do something for us that is right, even while living in sin, there is no reason why we should not employ him.

A case in all important respects parallel, would be that of a rail road car, which runs on the Sabbath, by the authority of the company. A Sabbath keeper designing to travel on Monday morning may consistently avail himself of it to travel to his destination, though in order to reach the station where he was, it ran all the preceding Sabbath. It did not run on the Sabbath in order to take him in on Monday. He found it on Monday ready to convey him on his journey. Now who would say that he might just as well be a stockholder in that company as a conductor on the car and travel on the Sabbath, as travel on it on Monday?

A careful examination of the whole subject strengthens the conviction, that fidelity to the testimony of Christ requires us to maintain our whole position as settled by the church at her first organization in this country. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

A judge, eminent alike for his Christian character, and his legal abilities has been consulted in regard to the relation of the juror to the government and the law, the two main points on which "Omega" bases his argument. He states that allegiance to the government is implied

in sitting on a jury; and that though aliens may sometimes have acted as jurors, yet they cannot be compelled, and the fact of being an alien is a sufficient ground of challenge. On the other point, the application of the law as laid down by the judge to the facts, he pronounces it absurd to say that the jury can try the facts brought out in the testimony by any other law.

This opinion, which has the sanction of common sense, leaves the arguments of "Omega" not with a "weak basis," but with no basis at all.

THE NEW YORK OBSERVER AND "INSPIRED PSALMODY ONLY."

THE *New York Observer* of the 19th December, 1867, has a brief notice respecting "the late Presbyterian Convention held in the city of Philadelphia," to promote union among the Presbyterian churches in this country. It is not, however, the subject of union that elicits these remarks. It seems to us, that there is little, or nothing, in the way of the union of some of these bodies. And so far, a union is not only desirable; but separation continued in such circumstances, is wrong. Schism is sin. And schism it must be, on the part of some of the parties, if no adequate cause for separation exists.

"The greatest obstacle," says the *Observer*, "to a union of all the Presbyterian churches in this country is not a difference in doctrine, but a difference in views in regard to what shall be sung in the public worship of God." This statement is partly, yet not altogether correct. There is at least one of the Presbyterian churches in this country which has other, and perhaps more serious objections, than that of the psalmody question, though it is by no means lightly esteemed. The *Observer* concedes, and it is gratifying to know it, "that the psalms of David were given for perpetual use in the church." This is greatly in advance of what has been avowed in other quarters. But the *Observer* objects to the claim "that it is sinful to sing anything else in divine worship." This, of course, is a matter of difference of opinion between the conflicting parties in the controversy, and is to be determined by the authority of Scripture, and not by human opinion. The *Observer* makes the following offer, namely: "We will cheerfully publish an article of suitable brevity, setting forth the doctrine that nothing but divinely inspired psalms may be sung in the worship of God." To this, no one can take exceptions, unless it might be to the phrase, "suitable brevity." Perhaps it might be difficult to decide between the parties, what "suitable brevity" was. But the *Observer* adds another condition, which does not appear quite so reasonable, and which may deter any one from accepting the offer: "We do not want an argument of inferences, but the divine authority—'a thus saith the Lord.' The only point that needs proof is this simple one—that nothing else may be sung. Will any one give us the proof?" Perhaps no one of the advocates of inspired psalmody is disposed to accept the challenge in this form. The writer of this article, at least, is not disposed to do battle in the case on such grounds. And if not to the *Observer*, it is due to the readers of the *Reformed Presbyterian and Covenanter*, to give his reasons.

It may be that the offer was made in good faith, and deemed a generous one by the *Observer*. He does "not want an argument of inferences;" he will have nothing but "a thus saith the Lord." We have thought, and it is in accordance with the logic which we learned in our early days, that an inference fairly drawn from any truth or principle, whether found in Scripture or out of Scripture, was as really true as the truth or principle from which it was deduced; is in fact part of said truth itself. To require such a mode of proof as that demanded in the case under consideration, is contrary to common practice in other matters where proof is required. It is, in fact, unreasonable. In his expression of opinion, or reasoning on it, a man may not perceive all that is involved in the opinion or reasoning; but if the deduction or inference is correctly drawn, it is included in what he has said, whether he perceives it or not. We may allow him, indeed, on the ground of charity, to put in the plea of ignorance; in other words, that he does not perceive the consequence, or inference involved.

Again, we appeal to an authority which may have more weight with the *Observer* than anything we may say. The Westminster Confession, to which we presume he has given his adherence, says: "The whole counsel of God is either set down expressly in Scripture, or by good and necessary consequence may be deduced from Scripture." Now we cannot understand how any one who acknowledges the Westminster Confession as a symbol of his faith—and all Presbyterian churches do this—can object to a legitimate inference drawn from an admitted scriptural truth, and demand an explicit assertion, or "a thus saith the Lord," in so many words.

Further, will the *Observer* insist on the rule, in every other case where scriptural proof is required? This no Presbyterian could demand, without involving himself in serious difficulty in regard to some other important principles which we have a right to assume that he believes.

For example, in what part of Scripture will he find in so many words, "a thus saith the Lord," for the recognition of children of believers as within the church. Or, where will he find in Scripture this kind of proof for the administration of the seal of baptism to infant children. Or, can the *Observer* find in so many words, "a thus saith the Lord" for the change of the Sabbath from the last to the first day of the week? Now, in all these instances, satisfactory proof can be offered. The views adopted by the Presbyterian church on these subjects may be proved by "good and necessary consequence," though "a thus saith the Lord" may not be adduced for any one of them. In the first and second of these examples, the "argument of inferences" will be admitted by all except Baptists, who in these cases, like the *Observer* in the case of psalmody, demand "a thus saith the Lord" in so many words. The third example can be proved to the satisfaction of all (including even the *Observer*), with the exception of Jews and Seventh-day Baptists. Other examples might be offered, regarding which a large portion of the Christian world accept of, and are satisfied with inferential proof. But enough has been said to show the unreasonableness, if not unfairness, of the refusal to accept "an argument of inferences" in vindication of the sole use of inspired psalmody.

We suggest, and only suggest, whether the refusal may not be a sign of conscious weakness. If the *Observer* feels confident that his views on the subject are right, why not admit of argument on this question, that is freely admitted by the Christian world in other cases? On what ground can he make the question of psalmody an exception to the ordinarily recognized rule on other subjects?

As differing with the *Observer* as to the use of an uninspired psalmody, and the kind of evidence which he requires for its exclusion from the worship of God, it is proper to ask him for "a thus saith the Lord," in so many words, for its use. If the Scripture psalms may not be exclusively used without "a thus saith the Lord," it is certainly fair to ask the same kind of proof for the admission of an uninspired psalmody in the worship of God. The *Observer* knows that an inspired psalmody—and nothing else—was used in the worship of God for ages. That an uninspired psalmody was unknown till after the introduction of Christianity; and how long after we do not know. But we do know, that "a thus saith the Lord," in so many words, or by "good and necessary consequence," is not found in the Bible; or, if there, by all means let us have it, and the controversy will be ended.

Before we conclude this article, we call the attention of our readers to a similar remark of the *Observer*, December 12, 1867, in a notice of the Southern Presbyterian Assembly, attended by Dr. Pressly, as delegate of the Associate Reformed Church. In the address made by Dr. Pressly, he expressed his desire of peace in the church by repeating part of Psalm 122d, "Pray that Jerusalem may have peace and felicity, &c." The Moderator of the Assembly, in acknowledging the Christian greeting of Dr. Pressly, quoted part of one of their own hymns, "I love thy kingdom, Lord," &c., as an offset, it would appear, to the 122d Psalm. Of this we should have taken no notice, were it not that the *Observer* makes it the occasion of the following statement: "How strange it is that Christian ministers who expect to sing the songs of Moses and the Lamb together in heaven will refuse to sing with their brethren—'I love thy kingdom, Lord'—in the same church on earth. Let us hope that these prejudices or preferences will melt away under the sun of the new dispensation, the union dispensation that is now rising, like the sun of righteousness, with healing under his wings." The latter part of this quotation does not claim much consideration, it is merely an "ad captandum" flourish. But in regard to not singing "I love thy kingdom, Lord," the *Observer* need not express so much surprise. The objection to sing this, or any other uninspired song, in the worship of God—and we think the *Observer* knows it—is because they are uninspired, and are therefore in the conscientious judgment of those who object to their use, not proper to be sung in the worship of God. Such objections ought to be respected, even by those who differ from them.

There is nothing inconsistent with Christian charity, on the part of the advocates of inspired psalmody, when they decline to unite in the worship of God in the use of an uninspired psalmody. The advocates of the former feels quite safe in using it, which is admitted even by the *Observer* to be "for perpetual use in the churches." But

they do not feel safe in using the latter, because it has not "a thus saith the Lord" to justify it. Nor have they any difficulty in singing the songs of Moses and the Lamb, now on earth, or in anticipation in heaven. It is not necessary to show that these are not human composure, but inspired songs, If there is difficulty, then it must be on the other side.

On the whole it must be a pleasant reflection to the *Observer* to know "that all these prejudices or preferences will melt away under the new dispensation that is now rising." One word more, in parting with the *Observer*. Seeing he concedes the perpetual use of the inspired psalmody, it is strange it has never occurred to him that all difficulty on the subject might be removed by using that in the worship of God which both parties agree has the sanction of divine authority; and avoid that about which they disagree. He, and all those who prefer an uninspired to an inspired psalmody, may yet use the latter without any sacrifice of principle; we cannot use the other without yielding a principle which is too dear to be thus flung away.

IMPEACHMENT.

By a course of unparalleled recklessness, the President at last provoked Congress to adopt the dernier resort, and subject him to an unwonted ordeal. Whether Congress will prove its articles, and the President be expelled or not, a memorable historical item is furnished. As the action of Congress did the people, so a late number of this venerable periodical must have taken its readers by surprise. So many and such a variety of subjects! They came like a freshet, and like it, they came sweeping, inundating and assailing even old and time-honored settlements. Such an exuberance of fresh writers was refreshing to dry places.

When any great particular is on the public tapis, impeachment, for instance, it is noticeable, at least in this country, that it becomes instantly the popular staple, and even school children will talk it. It was not strange, therefore, but in accordance with the current of events, that the majority of these articles should smack of impeachment. The wail for "The Needed Blessing," the attack on the position of "The Juror," the slash at non "Co-operation," and others, are infected with the epidemic of the season.

The veteran editor ran his tremendous spear through "The Choice of the People in Regard to Ministers," and so far did the merciless weapon pierce that behind, if there was any thing, that it stuck there. It is not too much, if readers anxiously expect some vigorous action on the part of his young conferree. "The Superannuated Ministers' Fund" and its "&c." would afford him an opportunity for a most unsanguinary raid; particularly the "&c.," if indeed it is in the manuscript, and not a mere chirographical flourish mistaken by the typesetter.* While the writer of that article impeaches with a loud smile, he exposes himself to the same treatment, by the use of an evident misnomer. From all

* Printed as in manuscript. Eds.

that appears, his article ought to have been headed "Superanimated Ministers' Fun;" and there is ample reason to accuse him of having been at the "Pap." What will the entire family of Nolaffs say about "comic monthly," and the Doctor of Divinity's huge joke? Decidedly the fun of his dagger correspondent is profound sobriety compared with his "irresistibly comical." "Lay up a little for the future," said Sobersides, inexcusably ignorant of the fact, "that a minister is to live by faith." Says the *real* funny man, "Let the people ask themselves what support should any pastor receive?" Said *that* correspondent, "Let each ministerial member of Synod bring with him to the next meeting at least $10." Says *this*, "Let ministers," of whom it is so funny to think they can, "lay up a little," help themselves, and provide for the future; and worn out ministers, ministers' widows, and the helpless family the minister leaves, "as not unfrequently he does," will rise up and call them, and especially this correspondent, blessed. No, no. He takes no honor to himself; "the whole matter," he says, "was suggested to me." He deserves credit, however, and will doubtless receive it, provided there shall be one found in the community able to tell us as exactly as he does, "where the laugh comes in." That writer needs not be told that dagger correspondents are dangerous; and it is hoped he is not so thoughtless as to believe those are less brave who thrust their antagonist through with a pen. In transcendently higher estimate should those be held who take the field wherein is no foe, or do valiant battle with adversaries of their own imagining. In bearding one of these formidable monsters the writer of the article on "The Duty of Nations" finds impeachment lurking in the shadow of owl-like ignorance; and the author of "Presbyterian Union—Our Position" hints at formidable articles of impeachment. Out with them! When grave matters like these are at stake, plucked out by the roots be the tongue that would remain pusillanimously silent—ground to dust be the pen that will not leap to the scratch in such emergencies, and dried up be every bottle of ink, red, black, and blue, that will not shed its last drop in defense of hoof and hair, essential and non-essential, hay and stubble.

For one, the writer hereof is jubilant, on account of the goodly number of Argus-eyed correspondents, who, in the emergency of the times, rush to the assistance of our worthy editors. Grieved, undoubtedly, would be many hearts besides his, if their number and ability should ever be less. May their *cacoethes scribendi* flourish, and their shadow never cease to diminish, till standing in unmistakable daylight, they shall equally delight themselves and their readers. *

CHURCH DEDICATION.

THE new church of the Reformed Presbyterian congregation of Baltimore, was opened for divine worship on Sabbath, March 1st. The pastor, W. P. Johnston, preached at 11 A. M., from Genesis 2: 17, "This is none other but the house of God, and this is the gate of heaven." Rev. J. M. Johnston, of Washington, D. C., preached at 3½ P. M.,

from Psalm 89: 15, "Blessed is the people that know the joyful sound." Rev. J. R. W. Sloane, of New York city, preached at 7½ P. M., from Ezekiel 53: 7, "The place of my throne and the place of the soles of my feet." Although the weather was unfavorable, the evening especially stormy and disagreeable, the house was well filled on the three occasions, and the discourses listened to by an attentive and appreciative audience. Quite a number of clergymen of other denominations were present at the evening's service. The audience room of the new building is 50 by 40. The basement room is 37 by 24, designed for Sabbath school. Both rooms are thoroughly and neatly furnished, and the congregation is very grateful that we have succeeded at last in getting what we have so long needed, a respectable and comfortable house of worship. Some debt lies on the church, but we hope by our own energy and with what assistance we can get from others, to have it liquidated within a year.

As we have dedicated this house to God, may he fill it with his glory, and manifest in it his presence. As a new sanctuary has been opened, we would pray God that new hearts may be opened to receive his love, new zeal infused to disseminate his truth, new anxiety felt for the salvation of souls. We beseech thee, O Lord, send us prosperity!

Selections.

ON PLEASING GOD BY FAMILY HOLINESS.*

"THE Holy Family" is the familiar and emphatic name of the household of Mary the mother of Jesus. And that the family should have been holy, and should be called holy, in which the Saviour was born and lived, is only what we expect. The bare idea of strife, or clamor, or bitterness, or intemperance, or irregularity, in the house where he dwelt, would shock us. We feel instinctively that, under his eye, and in the presence of his example, Joseph and Mary would live together as joint heirs of the grace of life; and his brethren, in the unity of the spirit and the bond of peace. We expect the very perfection of the beauty of holiness in the family of Nazareth—so highly do we estimate the honor and influence of their natural relationship to the Saviour! We feel that they ought to have aimed at more than just not to *displease* God. Accordingly, were our families lineal descendants of the Holy Family, and could we trace our descent from the house of David, we should feel bound to maintain the family *character*, as well as the family name, so as to please God. At least, we should not wonder, if much holiness was expected from us, and much watchfulness exercised over us, by our neighbors. We could not have face to blame them, if they could justly blame us with a character or spirit unworthy of our sacred ancestry.

No one can, however, trace such a descent, nor claim a natural relationship to the Saviour. A *spiritual* relationship to him is, however, of far more importance; and that may be obtained by any family who

*From "Devotional Guides." By Rev. Robt. Philip.

really desires it; and is actually possessed by all pious families. Hence the Saviour says, expressly, "My mother and my brethren are they who hear the word of God and do it." This was his answer to those who told him, on one occasion, that his mother and his brethren desired to see him. And on another occasion, when one expressed a high sense of the honor of being the mother of the Messiah, he gave a similar answer: "Yea, rather, blessed are they that hear the word of God and do it." If, therefore, natural relationship to the Saviour would have an ennobling and holy influence upon our domestic habits, how much more ought *spiritual* relationship to have? If we should feel ashamed to act unworthy of a natural descent from the Holy Family, how much more to act inconsistently with a spiritual descent?

Let the heads of families mark and remember this view of relationship to the Saviour. Whatever love or solicitude he felt for his mother and his brethren, he feels for all who love himself. Now, what he felt for her, let his conduct on the cross prove, when he paused amidst all the terrors and glories of his sacrifice, to secure her safety and comfort. And not less dear to him are the safety and comfort of both the sheep and the lambs of his flock. Is this true? Remember his own words again: "My mother and my brethren are they who hear the word of God and do it." Thus it is *true!* What manner of persons, then, ought we to be in all holy conversation and godliness at home, who are thus allowed to claim kindred with the Son of God?

Why is this honor so lightly esteemed, and so little improved by us? We readily respect, if not plume, ourselves, on any relationship, however remote, to old, or opulent, or distinguished families. We should not be slow to claim kindred, whenever it was creditable to be acknowledged; and, where it would be very *useful* to us to make out such a connexion with the great or the wealthy, we should in that case make the most of our pedigree. Thus, when money or honor is involved, no effort nor solicitude is spared.

I do not mention this well-known law or tendency of our nature to commend, nor to censure it; but to show that we *can* and *do* feel the weight and worth of relationship, whenever it bears upon our *temporal* interests. We also carry ourselves, in the intercourse of life, according to our ideas of the respectability of our family connexions. And we expect from all who are well related, a character worthy of their fathers.

Now I would have this feeling pressed in and sanctified to the service of family holiness. And what woman, who had been the mother of Jesus, would be clamorous, or peevish, or heedless, or unholy? What man, who had been the husband of Mary, would be harsh, or unkind, or unfaithful, or capricious? What sons or daughters, who had been the brethren and sisters of the Saviour, would be disobedient to their parents, or alienated in heart from each other?

Is there, then, a charm, a check, in such relationships against unholy habits and tempers? Ought such a connexion to have much weight in domestic life? What weight and influence, then, ought a higher and holier connexion to have? For were we only *seeking and hoping* to be thus related to the Saviour, it would become and behoove us to bring all the power of conscience to bear upon being, not only unholy, but so holy as to glorify and gratify God.

A second consideration of great weight and sweet influence is, that every pious family is a part of "the whole family of God, in heaven and on earth." Eph. 3: 15. The argument on behalf of holiness, in the former passage, was partly founded upon a supposition; but here it rests entirely upon sober fact.

> "The church on earth, and all the dead,
> But one communion make;"

and that communion the Father calls and regards as his own adopted and redeemed family. Their covenant pedigree runs thus: "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." This he says to his children even on earth. And he says nothing higher, nothing more, to his children in heaven.

Now the heavenly members of this redeemed family are all radiant with the beauty of holiness. They are without spot or blemish before the throne. No angel nor archangel there is purer or lovelier than the spirits of just men made perfect. In them that promise has been completely fulfilled. "They shall be as if I had not cast them off." Accordingly, were it not that they add, "*slain for us,*" when they sing the new song, it would be impossible to distinguish between unfallen angels and redeemed men in heaven; for the sea of glass reflects no fairer forms, when all the celestial hierarchy stand upon it, than those who have washed their robes in the blood of the Lamb. They, in common with all the angelic family, are holy, even as their Father in heaven is holy.

This, you will allow, is as it should be. We are even *pleased* to think of their perfect purity; holiness is so beautiful in heaven! Well; might there not be more of it on earth, and what there is, more beautiful? It is, I am aware, impossible on earth to *equal* the family in heaven; but it is not impossible to imitate them. Indeed, we do imitate them, in their sentiments and songs. We teach, and try, in our families, to worship God and the Lamb as they do; to celebrate the atonement as they do; to look unto the sufferings and glory of Christ as they do. In these respects we have some features of the family likeness. But are these all the inimitable features of it? Is their love, their peace, their harmony inimitable? Certainly, not altogether so. There is something of them in every family where there is any domestic happiness. And how much there *might* be, did we only cultivate the same spirit toward the living members of our family, that we cherish toward the *dead.*

Consider this. How beautiful it is to see and feel how readily and entirely we bury in the grave of a pious relation, the very memory of all the misunderstandings or coldness which had ever been between us? We cannot bear to think of them again, when he is gone to heaven. We feel that when we meet him there, we should be unable to remember them. Even here, we should despise ourselves to bring them up.

Now, why is this forgiving and forgetting so prompt and perfect in the case of the pious dead? It is because they are in heaven. This checks all wrong feelings. And is a *living* partner on the way to heaven less interesting than a dead relative in heaven? Would not

the abitual recollection of being mutual heirs of eternal life, make husbands and wives forbearing and gentle? Could they speak in harshness or bitterness, if they addressed each other as children of God, and as members of his family?

"But they are not always both so." True, alas! I am, however, speaking now of those who are joint heirs of grace and glory. And between them strife or coldness is almost as unlovely and unseemly, as if they cherished bad feelings toward a spirit in glory.

And where only one head of the family is truly pious, that one, whether husband or wife, is peculiarly bound to win the other "by meek conversation." For what is having one's own way or will in any domestic matter; what is carrying one's point in any dispute, compared with carrying the great point of winning a partner's soul to Christ?

Again; who would utter a word or wear a look toward a spirit in heaven, which would pain, or grieve, or vex that spirit? Who would not be ashamed and shocked at the bare idea of trying to recall any unholy feeling to the bosom of a beautiful soul? This, if possible, would be held to be as *devilish* as Satan's seduction of the angels. Why? because redeemed spirits are so pure. I accept the reason; and maintain that it is even more powerful against any line of conduct or temper, which would hinder, or lessen, or tempt the imperfect holiness of a husband or a wife. I plead for as much tenderness, and forbearance, and regard to his or her conscience, now cleansing by the blood of sprinkling, as for any perfect spirit in the heavenly family. I laugh to scorn the sentimentality that would be zealous for an angel's comfort, and chary of an angel's purity, and not careful to avoid whatever would taint or tempt the mind of a partner.

"A TIME TO DANCE."

BY REV. WILLIAM PATTON, D. D.

THAT is the tune for the light fantastic toe. We claim for promiscuous dancing the authority of the varied experience and the great name of Solomon, as well as the sanction of the Word of God. This is not only the logic of the irreligious, but many professors of religion thus defend the practice of dancing as an amusement. These latter persons will be thankful for a candid examination of the Scriptures on this subject. If they clearly sustain the custom, then it may be followed with no misgivings and with the assurance that they are in the line of duty. And if the Scriptures do not sanction promiscuous dancing, as an amusement, then they will not be misled, but will conform their practice to the obvious rule of propriety.

We will admit, for the present, that Solomon settles the matter that there is "a time for dancing;" that is, a *proper* time. But you will notice that he does not tell us when that time is, nor under what circumstances it is proper to dance—whether at sunrise or mid-day, at sunset or midnight; for it would be as criminal to dance at the wrong time as not to dance at the right time. Religious persons in this country will agree that the Sabbath is not the proper time, though we

cannot tell how soon the Parisian fashion may control even here. Professors will admit that dancing, as an amusement, would not be proper at a meeting for prayer or religious inquiry. Nor would it be well to mingle the sound of the viol with the broken-hearted sobs of widowhood and orphanage at a funeral. It would shock the good sense of the community to read that the last night of the condemned murderer was spent in his cell with his friends in the merry dance. As there are many times where it would not be proper to engage in dancing as an amusement, it is strange that Solomon, so wise and thoughtful, had not settled the question absolutely by designating the proper time; but in vain do we look for any hint from him in that direction. There are only three ways in which we can regard his language: these we shall notice.

Is it a command?—If so, then dancing becomes a duty binding upon all, and especially upon all professors of religion—the old, the young, ministers, elders, deacons, vestrymen, and the whole rank and file. But a dancing minister, elder or deacon would hardly be endured by any evangelical church. But if the words of Solomon, "a time to dance," are a command, we do not see how the officers of the church can perform their whole duty if they neglect dancing personally, and by exhortation urge it upon all the members. To forbid ministers would be as bad as the Roman Catholics, who exclude their priests from marriage, which is one of their seven sacraments. The context will allow us to receive the words as a command, for it reads "a time to kill, to break down, and to rend," &c.

Is it a permission?—Does not Solomon, by this language, permit those who feel inclined to dance to engage in it as an amusement? Precisely the same permission that he grants to those who feel inclined "to kill" to engage in that as an amusement. By no principle of interpretation can we get from that text a permissive sanction for dancing that we do not equally get for killing. As Solomon has thrown no guards around any to shield them from the assassin's knife, then all are equally exposed, and the assassin is permitted to make his choice, and, when arraigned for murder, plead at a bar the divine permission as given by Solomon. We cannot allow this; therefore, permission for dancing must be given up.

True meaning.—The King of Israel simply states the conclusion to which his observation had led his own mind; which was, that there are times when men do kill, heal, break down, build up, weep, laugh, mourn, dance, rend, sow, love, hate, make war and peace, &c., &c. But he leaves the responsibility for these acts with the persons who perform them. These form the great items of history in every age. "To every thing there is a season, and a time to every purpose." Ecc. 3: 1.

Kind of Dancing.—As the words of Solomon give no intimation of the proper time to dance, so they are equally silent as to the kind of dancing which is proper and scriptural. The kind now in fashion is *promiscuous dancing*, or dancing in which males and females unite, and in some of them the personal juxtaposition is a peculiarity. Solomon does not tell us whether the men danced by themselves, or the women

danced by themselves, or men and women mingled promiscuously. As he is silent upon this very important part, we are driven to other portions of the sacred volume for light. The word, in its varied forms, occurs about twenty-six times. An examination of these would exhaust the scriptural testimony. These easily range themselves under three aspects.

As a Solemn Religious Act.—When the Red Sea was passed safely, then, the grateful nation expressed their thanks to God in songs and dances. Ex. 15:1. Miriam, then not less than ninety years old, "took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Again (Judges 20:19-23) we read of the annual religious festival at Shiloh, where dancing formed part of the service. David also "danced before the Lord with all his might" on the occasion of the removal of the ark (Sam. 6:13–14), for connected with this was the sacrifice of oxen and fatlings. In Ps. 149:3, he says, "Let them praise his name in the dance;" and 140:4, "Praise him with the timbrel and the dance." In all these cases the dance was not an amusement, but an act of religious worship. It occurred among a people accustomed to express both joy and sorrow by violent external actions. Joy by the dance and loud shoutings; sorrow by wailing, tearing the hair and garments, strewing themselves with ashes, and disfiguring the countenance.

The world's people do not desire the dance as a religious act. Nor have we yet heard that professors of religion put their dancing parties on the same ground as they place the prayer-meeting and the preparatory lecture, as a solemn religious service. To mingle prayer, the reading of the Scriptures, and an exhortation not to be conformed to the world, with the sound of the viol, the polka, and the reel, would be regarded as an unequal yoking of diverse kinds. It would shock piety and dampen amusement. It is amusement, and not worship; it is pleasure, and not religion, that is sought after. Thus far the Scriptures only speak of dancing as a religious service.

As a Public Expression of Joy.—When Jeptha returned from his conquests, his daughter, as an expression of her thankful joy, "came out to meet him with timbrels and dances." Judg. 11:34. When David came back from the slaughter of the Philistines (1 Saml. 18:6) "the women came out of all the cities of Israel singing and dancing." This incident is referred to in two other places, in each as an expression of grateful thanks, but never as an amusement. When the Prodigal Son returned, the father in his gladness killed the fatted calf, and the elder brother when he drew near the house heard music and dancing. Luke 15:25. It was the way that people at that age expressed their joyful gratitude. The prophet (Jer. 31:4–13) as also the Pslamist (30:11) tell of the tabret and dances, as the evidence of blessings restored; and when affliction is sent upon them, he speaks of the dance turned into mourning. Saml. 5:15. The utter ruin of Babylon is noted by satyrs dancing there. Isa. 13:21.

Connected with Evil.—When Moses came nigh unto the camp (Ex. 32:19) he saw the calf and the dancing. This was the golden calf, and with shoutings they danced before it in the idol worship

This did not please Moses, for his "anger waxed hot." It was when the Amalekites "were spread abroad upon the earth, eating, and drinking, and dancing," (1 Saml. 30: 16) that David smote them. As then, so now, eating and drinking are the associates of dancing as an amusement. "The harp and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." Isa. 5: 12. When Michal, the wife of David, "looked through the window and saw him leaping and dancing, she despised him in her heart." 2 Saml. 6: 16. The reason is thus explained (verse 20): "How glorious was the King of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." She thought it unbecoming in him, as the king, to dance, even as a religious act. For in that day dancing, as a personal amusement, was so incongruous with respectability, that it was practiced only by the "vain fellows." Cicero in his day says, "No one dances unless he is drunk or mad." The respectable Romans had hired dancers; persons whose trade it was to dance for pay, and not for their own amusement. In Matt. 14: 6 we read that the daughter of Herodias danced before them and pleased Herod. The tragical result was, that John the Baptist was murdered. The stubbornness of the Jews was illustrated by those who would not dance when they were piped unto, nor would they lament when they were mourned over. Matt. 6: 17.

There remains only one more passage, Job 21: 6–15. Here the wordly prosperity and fullness of pleasure is set forth; but the contemplation of it deeply affected the pious patriarch. "I am afraid, and trembling taketh hold of my flesh." "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth." The result: "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" Here is the result: The pen of inspiration has recorded it, that the dance, when practiced as an amusement, alienates the heart from God, and makes spiritual religion unwelcome.

It is a fact, that dancing-parties are not a means of grace, either to the unconverted or to professors; that the dancing members are not the most spiritually-minded, and the most steady and active at the prayer-meetings and self-denying labors for the spiritual welfare of their fellow-men; are not the joy and comfort of their pastors, and are not regarded by the world as the best specimens of consistent piety. Surely pious parents can hardly desire thus to train their children. Nor can they imagine that such a training is in keeping with the vows made at their baptism.

Conclusion.—Having thus carefully examined every text in the Old and New Testaments in which the word occurs, we are led to the following conclusions:

1. That dancing was a religious act among idolaters as well as the worshipers of the true God.

2. That it was practiced as the demonstration of joy for victories and other mercies.

3. That the dances were in the day time.

4. That the women danced by themselves; that the dancing was mostly done by them.

5. No instance is recorded in which promiscuous dancing by the two sexes took place.

6. That, when the dance was perverted from a religious service to mere amusement, it was regarded disreputable and was performed by the "vain fellows."

7. The only instances of dancing for amusement mentioned are of the wordly families described by Job, the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.

8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practiced at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the Word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, I love the dance, and am determined to practice it, Bible or no Bible.—*N. Y. Independent.*

PIETY AND DOCTRINE.

THE *Advance* has a capital article on "Piety and Doctrine," showing the folly of attempting to secure the former without the latter. It says:

Why do people never reason in so shallow a manner on kindred subjects? One never hears a navigator ridiculing astronomy, for he knows that all practical rules for ascertaining latitude and longitude are based on astronomical observations and calculations; that but for the doctrines of astronomy there would be no navigation out of sight of land. Who hears an architect decry the science of optics or of natural philosophy? He understands that the laws of perspective and of dynamics must be comprehended and applied, or he will have neither beauty nor strength in his edifices. Who is the statesman guilty of despising the science of political economy, or the principles of jurisprudence, or the study of the national constitution, and declaring that the people want something practical? The statesman sees that nothing is so practical as the science of government, and that he is but a demagogue and no legislator, who disregards fundamental principles in the enactment of laws. In like manner the physician bases his practice on the study of anatomy, physiology and chemistry; and never depreciates them.

It is only in religion that men make fools of themselves and others, by ridiculing the study of fundamental truths; not perceiving that religion without theology is a body without bones, a ship without chart or compass, chronometer or sextant. Was Christ mistaken, when he prayed for his disciples, "Sanctify them through thy truth?" or when he said, "Now ye are clean through the word which I have spoken unto

you?" Or did Paul err when he said that saints are "chosen to salvation through sanctification of the Spirit, and belief of the truth?" Or was it a waste of labor, when in his epistles he dwelt at such length upon the doctrines?

We do not deny that doctrines may be presented in a dry, inappropriate and unsanctifying manner. But so may duties. Many of the most arid, uninstructive, uninspiring discourses to which we have ever listened, have been upon what are called practical topics. On the other hand, the most suggestive, quickening and elevating sermons, which were equally precious to intellect and heart, and stimulated action while they moulded character, were upon the distinctive doctrines of evangelical religion. Men do not seem to understand that a doctrine underlies and is implied in every duty, and especially that the peculiar duties enjoined by the gospel find their reason and motive in the doctrines of Christianity. Thus, at the noon-day prayer meeting, we heard an earnest brother say: "Away with doctrinal preaching and discussions; make men feel that they are miserable sinners, helpless and undone, unclean and on the way to hell, and that nothing can save them but repentance for sin, and faith in the Lord Jesus Christ." Poor man! he did not see that the two halves of his sentence were at war; that the first part denounced doctrinal instruction, while the latter called for the teaching of the doctrines of God's holiness and moral government, of human depravity and inability, of divine justice and mercy, of earthly probation and the future punishment of the wicked, of atonement by the death of Christ, and santification by the Holy Spirit, and of repentance, faith and perseverance as the conditions of salvation. There are many such unfortunate logicians, who affirm and deny in the same breath. The preacher or editor who disparages doctrine, is like the man in Hogarth's famous picture of an election riot, who is mounted on the outer end of a projecting beam from which the sign of the opposition head-quarters is suspended, and is sawing it off between himself and the house! When the man's work is finished he will be slightly surprised at the result!

Piety is faith. Faith is the soul's cordial embrace of what it perceives to be true. It has an intellectual and a moral element. Reason and will are both in it. The reason accepts a certain truth on sufficient evidence, and then the will consents to be governed by that truth. If the reason assents to nothing, the will can choose nothing, and the heart can feel nothing. Piety, in unfavorable circumstances, may be based on very limited knowledge; that is, the soul may be loyal to all the religious truth it perceives, but the amount of truth perceived may be small. The soul is saved because the principle is right, and nothing is needed for spiritual growth but the revelation of more truth. But who wishes to be a mere babe in religious knowledge, or in the degree of his faith? And, in ordinary circumstances, it requires the enlightening influence and the motive power of all the evangelic doctrines to deliver a man from error and sin. Doctrines are but religious truth—the great facts concerning God and man, time and eternity, sin and salvation, set forth in mutual relations as the solemn verities in the belief of which we are to act. Religious truth as revealed in

Scripture for meditation, study, self-application and proclamation to others, is declared to be "the sword of the Spirit." The religious teacher in any position, speak he by tongue, pen or type, who ignores doctrine, goes to the war without his weapons, and, in despite of silken banner, gaily caparisoned steed, and luxurious tent, yea, in despite even of his brazen trumpet, goes to discomfiture and defeat.

FIRST BELIEVE.

BY REV. JOHN WESLEY.

WHOSOEVER therefore thou art who desirest to be forgiven, and reconciled to the favor of God, do not say in thy heart, "I must *first do this*, I must *first* conquer every sin, break off every evil word and work, and do all good to all men; or I must *first* go to church, receive the Lord's Supper, hear more sermons, and say more prayers." Alas! my brother, thou art clean gone out of the way. Thou art still ignorant of the righteousness of God, and art seeking "to establish thine own righteousness" as the ground of thy reconciliation. Knowest thou not that thou canst do nothing but sin till thou art reconciled to God? Wherefore, then, dost thou say, I must do this and this *first*, and then I shall believe? Nay, but—FIRST BELIEVE,—believe in the Lord Jesus Christ, the propitiation for thy sins. Let this good foundation first be laid, and then thou shalt do all things well.

Neither say in thy heart, "I cannot be accepted yet, because I am not *good enough*." Who is good enough—who ever was—to merit acceptance at God's hands? Was ever any child of Adam *good enough* for this;—or will any, till the consummation of all things? And as for thee, thou art not good at all—there dwelleth in thee no good thing; and thou never wilt be, till thou believe in Jesus. Rather thou wilt find thyself worse and worse.

But is there any need of being worse in order to be accepted? Art thou not *bad enough* already? Indeed thou art, and that God knoweth, and thou thyself canst not deny it. Then delay not. All things are now ready. "Arise and wash away thy sins." The fountain is open; now is the time to wash thee white in the blood of the Lamb. Now he shall "purge" thee as "with hyssop," and thou shalt "be clean;" he shall "wash" thee, and thou shalt "be whiter than snow."

Do not say, "But I am not *contrite enough*; I am not *sensible enough* of my sins." I know it. I would to God thou wert more *sensible* of them, more contrite, a thousand-fold than thou art. But do not stay for this. It may be, God will make thee so, *not before thou believest, but by believing. It may be thou wilt not weep much till thou lovest much, because thou hast had much forgiven.* In the meantime look unto Jesus—behold how he loveth thee. What could he have done more for thee which he hath not done?

"O Lamb of God, was ever pain,
Was ever love like thine?"

Look steadily upon him till he looks on thee, and breaks thy hard heart; then shall thy "head" be "waters," and thine "eyes fountains of tears."

Nor yet do thou say, "I must *do* something more *before* I come to Christ." I grant, supposing thy Lord should delay his coming, it were meet and right to wait for his appearing, in doing, so far as thou hast power, whatsoever he hath commanded thee. But there is no necessity for making such a supposition. How knowest thou that he will delay? Perhaps he will appear, as the dayspring from on high, before the morning light. Oh, do not set him a time; expect him every hour. Now he is nigh, even at the door!

And to what end wouldst thou wait for *more sincerity*, *before* thy sins are blotted out?—to make thee more worthy of the grace of God? Alas! thou art still establishing thine own righteousness. He will have mercy, not because thou art worthy of it, but because his compassions fail not; not because thou art righteous, but because Jesus Christ hath atoned for thy sins.

Again, if there be anything good in *sincerity*, why dost thou expect it *before* thou hast faith, seeing faith itself is the only root of whatever is really good and holy? Above all, how long wilt thou forget that whatsoever thou doest, or whatsoever thou hast, before thy sins are forgiven thee, it avails nothing with God toward the procuring of thy forgiveness; yea, and that it must all be cast behind thy back, trampled under foot, made no account of, or thou wilt never find favor in God's sight; because until then thou canst not ask it as a mere sinner, guilty, lost, undone, having nothing to plead, nothing to offer to God but only the merits of his well-beloved Son, "who loved *thee*," and gave himself for *thee!*"

To conclude: Whatsoever thou art, O man, who hast the sentence of death in thyself, who feelest thyself a condemned sinner, and hast the wrath of God abiding on thee, unto thee saith the Lord—not, "Do this, perfectly obey all my commands, and live;"—but, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." "The word of faith is nigh unto thee;" now at this instant, in the present moment, and in thy present state, sinner, as thou art, just as thou art, believe the gospel, and "I will be merciful unto *thy* unrighteousness, and *thy* iniquities will I remember no more."

Missionary Intelligence.

SYRIA MISSION.

LATAKIYEH, Jan. 31, 1868.

DEAR BRETHREN—Yours under date December, was received by last post. We are happy to reciprocate the kindly greetings sent us for the opening of the new year—"A happy New Year to you, and to all our brethren beyond the sea." We have reached 1868 with our usual measure of health, and with two of an increase to our little circle: John Beatty, born October 10, and Josiah Chrysostom Rouan Dodds, born December 8, 1867. With these additional pledges of the divine favor, together with countless other mercies that might be iunmerated, we set out upon the duties of the new year. May its

progress be darkened by no clouds, that its close be not saddened by gloomy reminiscences. When your last came to hand, Mr. Dodds and I were in the mountains, having gone up a short time before the steamer's arrival—availing ourselves of the first opportunity for doing so that had offered since the winter rains had set in.

The plain back of Latakiyeh is cut up by small streams, which mostly dry up in summer, but swell in the rainy season to such impassable proportions as to make it perilous, if not impossible, to cross them for weeks at a time. Under such circumstances intercourse between different places and sections is necessarily suspended till the rains slacken and the ground settles; for the difficulty of fording these little streams is not so much owing to the quantity of water, as to the soft and miry nature of the soil along their banks—oftentimes a kind of quicksand, letting horse and rider suddenly down together to a disagreeable depth. These evils might be remedied by bridges, but all improvements of this kind are vainly looked for under Turkish rule, unless made at the expense of foreigners. There is but one bridge of any account in all the country around Latakiyeh.

We reached B'hamra Wednesday afternoon, where we found Asaad Canaan, the teacher, at his work, with his little school of eight pupils in attendance; and, with the exception of one or two, all reading in the Testament. B'hamra is not prolific of children; but if the people desired it, the school could be larger. Though the most favored of all the places among the Fellaheen in respect to missionary effort, the zeal of the people for education does not abound.

Thursday morning we rode over to Bitally, a village not far from B'hamra, where Ibraheem Khallaiffy, another teacher, has a school of eleven scholars. This school is comparatively new, having been in operation only between two and three months. Bitally is one of the villages burned by the Pasha of this district, last summer, of which Mr. Dodds, I believe, wrote you somewhat in detail. What may have impelled these people to desire a school is not for us to inquire. It is enough to know they asked it, and have confirmed the sincerity of their request by sending eleven of their children to be taught. The probability, however, is, that it is a fruit of their recent trials under the government; and if so, we shall not really regret any misfortunes of the present that may result in permanent good to them and their children. From Bitally we proceeded to the school in Boor, taught by Yakoab Canaan, whom we found surrounded by nine as ragged and squalid little urchins as ever held a book; indeed, among all the wretchedness in our different schools outside—and we have not a little of it—I have never seen poverty more unmistakably marked than in the tattered dress and starved-like appearance of these children in Boor. The common dress of the poor among this rude people is a kamris, or long shirt, extending nearly to the feet, bound to the waist by a girdle. Such had been the original character of the garments of these miserable little creatures; but time and use had materially affected them, till the clean white kamris scarcely differed in color from the brown skin it covered; and instead of reaching to the wearer's feet, hung in tattered and uneven fringes, without even a shred to cover the knee. Yet,

amid all this poverty, these little fellows are by no means wanting in mental ability. During a period of less than two years' instruction they have learned to read *well*, write pretty well, and to form a class in arithmetic.

We spent the night in the house of one of the chief men of the village. In the course of the evening a fine opportunity was afforded for conversing with almost the entire population of the village, whom native curiosity had gathered to see and hear. May the things spoken and heard not be allowed to slip entirely from the memory. When the night was far spent we stretched ourselves, in true Indian style, on the floor, with our feet toward the fire. The fire, like an American smoke-house, is built in the centre of the house—that is, that part of it occupied by the human portion of its inmates, for half or two-thirds of every Fellah dwelling is tenanted (at night) by all the bipeds and quadupeds he may possess. With a fire thus located, and the house without a chimney, the comfort of the temporary and unaccustomed sojourner can be more easily imagined than described. Our feelings were inexpressible, even while our joy was most exercised. We mingled our tears with our meat in the presence of our kind host, who may have mistaken the effects of smoke for tears of Christian gratitude. They have a design, however, in building their houses without chimneys as openings for the smoke to escape from—that their tobacco, which is hung on small sticks in tiers beneath the ceiling, like pieces of meat in a smoke-house, may derive the utmost benefit from the fuel consumed. In this way the Latakiyeh tobacco gets its peculiar flavor, which gives it such celebrity throughout the world. The mountain houses, at present, are all filled with the useless weed, in process of preparation for the market this summer. In this way they spend months of the year, and for ages, probably, have they been pursuing their miserable practice, without any idea of devoting a building to the purpose, independent of their place of residence.

The rude customs of these people would fill volumes. Their degradation cannot be realized by the outside world; it requires one to come in contact with them to understand their mode of life. We, in our years of intercourse with them, have seen and learned much—far more than would be either pleasant or profitable to describe. For example: it is well-known that the use of manure for fuel in the East is common; they also form it into a kind of dish, dry it, and use it for their silk-worms to lie on during the silk season. There is yet another use to which they apply it; to illustrate which, I will relate an incident. One time when I was in the mountains, I met a woman carrying a vessel on her head, containing what I knew from appearance to be cow's manure; curiosity and pity prompted me to ask the poor creature what she was intending to do with it. She replied, they were clothes she was taking to wash. How did they become so filthy? I inquired. I made them so, she answered; having no soap, I was obliged to put them to soak in this material, preparatory to washing. Whereupon I looked; and, to my astonishment, found her words confirmed. Her clothes, such as they were, were saturated in the disgusting liquid, in consistency, at least, quite akin to *soft* soap.

But to return to our excursion. We returned from Boor Friday morning, visiting the school of Salim Khalaiffy, at Kordaha, on our way. This school has seventeen scholars in attendance, and is the largest of all our Fellaheen schools. We reached B'hamra Friday afternoon, and returned to Latakiyeh Saturday, greatly gratified and encouraged with what we had seen and heard. The two schools on the plain are also doing well. We have been excluded from Zendariyeh by the appearance of small-pox in the village.

In town, Miss Crawford has made headway enough with the Arabic to start a little school for girls in our house. The beginning is small, but will prove sufficient to exercise her time and patience, till she becomes more familiarized with the use of this difficult language. In the meantime she is pursuing her studies with persevering energy. The building is approaching completion as rapidly as circumstances will allow. The wet weather has retarded the work greatly. It has been a heavy burden to bear, but especially burdensome to the Dr., who has had the chief oversight of the workmen, &c.; which, in connection with his practice, has kept him busily employed. His practice has its ebbs and flows, but never settles down to a perfect calm; at all seasons of the year he finds more or less to do. The people have most implicit confidence in his skill, yet many of them bless and curse him with the same breath—bless him for bodily relief, and curse him for the pecuniary pain he occasions them. We noted your request in reference to a general report of the Mission work. As soon as we go to Aleppo, we shall be prepared for doing so in full. The news from that branch of the field is increasing in interest. The school in Idlih has received of late considerable additions to its numbers, while in Aleppo a spirit of inquiry has manifested itself, promising some results. May the Lord soon be pleased to pour out his Spirit in large measure on us and our work, that the saving efficacy of the gospel may be felt in many hearts.

All unite in Christian salutation. Ever yours in the gospel.

On behalf of the Mission, J. Beatty.

P. S. In reference to the proposal of the Irish Synod, we think it would be well to accept it, unless you have a suitable person on hand to send from the United States. A union with the Irish Church would not only secure the co-operation of an additional laborer—which is very much needed for the Aleppo Mission—but also such pecuniary aid as they might feel able to contribute, which is by no means an unimportant item in the present circumstances of the Mission treasury. If he prove a skillful man, he may be able to do much for the work in Aleppo by his practice. This is a matter, however, in which you need no counseling. I thought it better to allude to this privately, lest you should entertain a different opinion. J. B.

Our Missionary at Washington thankfully acknowledges the receipt of the following:

One box of clothing from Pittsburgh congregation, and four dollars cash. Also, one box of shoes from Mr. James Wiggins, of New York, and a box of shoes sent by the Utica congregation. One box of goods from Mrs. Robert M'Clintock and sister, of Third New York.

Ecclesiastical Intelligence.

AN EXPLANATION.

THE following letters explain themselves:

SPARTA, March 17, 1868.

MR. EDITOR—During the week of prayer the question of Union came up in the various meetings in this vicinity. In the village of Sparta the sentiment in favor of Union, on the basis of the Philadelphia Convention, was overwhelming. The sentiment in the country congregations of the psalm-singing churches, was more healthy and orthodox. The contention in this place was sharp, but orthodoxy was completely outnumbered. Just in the midst of our excitement came the report from the *Instructor*, through the *Banner*, that Rev. J. R. W. Sloane, in a public speeeh, had pledged the Reformed Presbyterian Church, O. S., to the Union. The latitudinarians were greatly rejoiced—the friends of faith and purity, crest-fallen. I ventured to contradict the report, and wrote immediately to Mr. Sloane for his remarks, under his own signature, with leave to publish. Quiet was restored in this vicinity, and I saw no necessity for publishing, and supposed that orthodoxy knew how to take care of itself in other places. But I feel I may have wronged Mr. Sloane, who perhaps expected me to publish his letter in some paper or magazine that would be read in all parts of the Church. J. B. W.'s communication in your last shows the necessity of producing Mr. Sloane's letter for publication in your pages. Will you, then, please publish the accompanying letter, together with the above explanation, in your next issue?

Yours in covenant bonds, D. S. FARIS.

NEW YORK, January 30, 1868.

DEAR BROTHER—I have received your letter, and hasten to reply. I was present at the Union meeting held in Madison Avenue Presbyterian church, Sabbath evening, January 5th, and spoke on the subject of Union, and as warmly as I could in favor of it; but in a general manner, and without any reference to the "Philadelphia Convention Platform, or any other platform." The words attributed to me, as I have seen them in the *Christian Instructor*, are, of course, a misrepresentation, but I do not think intentionally so.

I will give you, as nearly as I can, the very words that I employed: "I am not authorized to speak for my own Church, for I am nothing more than one humble minister within her pale. To two things, however, I will pledge her: First. That she will sacrifice no part of the truth which God has revealed, which Christ came to proclaim, and for which martyrs have given their lives on the scaffold and at the stake. *Whereto she has already attained she will walk by the same rule, she will mind the same things.* Fidelity to her King and Head demands of her no less than this. Second. That if there be found anything in her doctrine, practice or worship that is not authorized by, or in accordance with the Word of God—anything of wood, hay and stubble, she is ready at any moment to surrender these." This is the exact

idea, and I think almost the *ipsissima verba* that I employed. I feel very confident that I did not employ the words "essential" and "non-essential." I am on my guard against these entangling phrase Is am for Union. I am *strongly* for Union. I hope all the Presbyterian churches which can, without sacrificing precious principles, will unite; but *I* am not for Union on the basis of the Philadelphia Platform. If I accepted that, I would go into the Old School Presbyterian Church at once. For it seemed to me nothing more and nothing less than the position on which that Church has always stood. So, dear brother, when the time comes for presenting a basis, we will present the great principles of the Second Reformation, that glorious era when the sun of Presbyterianism rose to its greatest height, and shed in greatest effulgence its benign and holy light.

Truly yours in covenant bonds, JAMES R. W. SLOANE.

NATIONAL CHRISTIAN CONVENTION AGAINST SECRET SOCIETIES.

A NATIONAL Convention of Christians opposed to secret societies will be held in the city of Pittsburgh, Pa., on Tuesday, Wednesday and Thursday, the 5th, 6th and 7th days of May next, commencing at 7 o'clock, P. M., on Tuesday. All who are included in the call are invited to attend.

At a meeting of ministers and members of churches, hastily convened for consultation, in Pittsburgh, Pa., on the 19th of February, a local committee was appointed from the various denominations to make all needed arrangements, with power to fill all vacancies and increase their number. This committee will announce itself soon.

Members of the National Committee, empowered to do so, have conferred with the following gentlemen, who have promised to submit prepared papers to the convention on the following topics, viz.:

1. Action of the Secret Orders on Social Relations—President J. H. Fairchild, Oberlin, Ohio.
2. Action of the Secret Orders on Christian Civilization—Hon. Henry Wilson, U. S. Senate.
3. The Secret Orders a Religion—President J. Blanchard, Wheaton College, Illinois.

Further arrangements will be announced in due time by the national and local committees. J. BLANCHARD.

Chairman National Committee.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY, March 17, 1868.

BOARD of Inspection of the Theological Seminary met, and was opened with prayer. Members present, Revs. S. O. Wylie, S. Bowden, J. M. M'Donald,* and A. M. Milligan.

Discourses were delivered by Mr. D. C. Martin, from 2 Tim. 3: 16;

* Mr. McDonald did not appear till the second day.

by D. M'Fall, from 2 Sam. 23: 5; by Wm. M'Farland, from Ps. 14: 1, and by T. P. Robb, from Gen. 2: 17, and criticised by the Board.

Prof. Sproull read his report, and Mr. Wylie read a report of his department. The reports were laid on the table for the present, and the Board took a recess till 7 o'clock, P. M.

SAME PLACE, 7 P. M.

Board met, and heard discourses from T. C. Sproull, on Eph. 1: 4; from R. J. George, on Luke 13: 5; from J. Hood, on Matt. 12: 42, and from D. C. Faris, on Ps. 47: 5. Adjourned till to-morrow, 9 A. M.

SAME PLACE, 7 A. M., March 18, 1868.

Board met, and was opened with prayer by Prof. Sproull. Criticisms were made upon the discourses of last evening. Prof. Wood examined the classes in Hebrew; Prof. Wylie examined on Church History, and Dr. Sproull examined on Hebrew Exegesis. Recess till 2½ P. M.

SAME PLACE, 2½ P. M.

Board met, and heard discourses from Faris, on Isa. 53: 12; from W. T. Gillespie, on Ps. 23: 4, and from D. Gregg, Jr., on Rev. 3: 11; and criticised them. Board directed the Secretary to give Prof. Wylie an order on the Treasury for $250, for services; Prof. Wood an order for $150; Prof. Hannay an order for $50, and Prof. Traverner an order for $100; Mrs. Henderson an order for $60 of salary, and $5 for extra services; Rev. J. M. M'Donald an order for $47, and Rev. S. Bowden an order for $25 for traveling expenses. Recess till 7½ P. M.

SAME PLACE, 7½ P. M.

Board met and heard discourses from D. B. Wilson, on Prov. 4, 18; J. M. Faris, Eph. 6, 12; A. W. Johnston, Rev. 11: 15. A collection was taken for the Seminary Library. S. R. Galbraith was fully prepared to preach, but owing to his recent recovery from measels was excused from preaching. Adjourned till to-morrow at 9 A. M.

SAME PLACE, March 19, 1868.

Board met, and was opened with prayer by Rev. J. Galbraith. Criti cisms were made upon the discourses of last evening. Dr. Sproull examined the class upon Greek Exegesis and Systematic Theology, and Prof. Wylie examined on Pastoral Theology, Homiletics, Biblicism, and Church Government.

Resolved, That the Board take great pleasure in being able to say that the Professors have discharged their duties with fidelity and ability. The students are evidently making progress, both in the varied branches of study in which they have been engaged, and in the ability to present the truth of God, as exhibited in the discourses which have been delivered in our hearing. We have no reason to believe that the young men have suffered materially in their work of preparation for the ministry, however desirable it is that both Professorates shall be permanently filled.

Reports of Professors were ordered to be printed. Board directed that James M. Faris and A. W. Johnston be certified to their presbyteries. Rev. S. Bowden was appointed to prepare a report for Synod. Adjourned with prayer.

A. M. MILLIGAN, *Secretary*.

To the Board of Superintendents of the Theological Seminary:

The following students have attended in the Seminary this session:

FIRST YEAR.

D. C. Martin,
David M'Fall,
William M'Farland,
T. P. Robb,
T. C. Sproull.

SECOND YEAR.

S. R. Galbraith,
R. J. George,
John Hood.

THIRD YEAR.

D. C. Faris,
Isaiah Faris,
W. J. Gillespie,
D. Gregg, Jr.
D. B. Willson.

FOURTH YEAR.

J. M. Faris,
A. W. Johnston.

All the students were present throughout the session, except Wm. M'Farland, who entered immediately after the New Year's vacation.

At the suggestion of members of the Board, I employed Professor Woods, a thorough Hebrew scholar, to give instructions in the Hebrew language. The demands on my time in attending to other branches put it out of my power to do justice to the students in this department, and Mr. Wylie, who, at the request of the Board, gave valuable assistance in the Seminary, could not begin till after the vacation. Professor Woods has been diligent in his attention to the class, and I am persuaded that the Board will be satisfied, from the examination, that the students have received much benefit from his instructions. I have directed him to present to the Board his bill for the services rendered.

During the part of the session that preceded the arrival of Mr. Wylie, I delivered a few lectures on Church History, touching some of the salient points in the first three centuries. These lectures were followed by examination.

The recitations in Theology were on the first part of the Testimony, extending to the end of the chapter, "The Gospel Offer," thirteen chapters in all. These recitations were on Tuesdays till the vacation, and from that till the end of the session on Tuesdays and Fridays. On each day a lecture was given, and for the most part there was an examination on the preceding lecture. Finding it necessary to omit recitation in Turretin, I was the more particular in regard to the Testimony.

In the Exegetical department I had two recitations each week; in the Old Testament on Wednesday, and in the New on Friday. Such parts of the Scripture were selected, as seemed to give the best opportunity to exemplify the rules of exegesis. The main design was not to interpret Scripture, but to teach the students how the meaning of the text is to be ascertained. They are prepared for examination in this department in Hebrew on the fortieth chapter of Isaiah, and in Greek on the first chapter of First Peter.

The students have been punctual in their attendance in the hall. There was no case of absence so far as I can recollect, for which a satisfactory reason was not given, and the cases of this kind were very few. With the exception of one student, who, near the close of the session, was confined for a few days, there has been no interruption to our work by sickness. So far as known to me, they have all been punctual in their attendance on public and social ordinances. Their weekly meetings for exercising themselves in debating and extempore speaking were held, and in all respects the students have evinced an earnest desire to fit themselves for the work to which they have devoted themselves. Each student has delivered during the session two discourses in public, except Mr. M'Farland, who delivered but one. To all of them texts have been assigned for discourses before the Board.

I close by expressing my thanks to God for the health with which he has been pleased to bless us, for the valuable aid which he provided and for the prosperous condition of the Seminary, giving promise of a ministry proportionate to the increasing need of the church.

Respectfully submitted. THOMAS SPROULL.

ALLEGHENY, March 17, 1868.

To the Board of Superintendents, &c.

At the request of the Board, I consented to assist in the duties of the Seminary during the past session. My purpose to be present, and to enter upon the work at the beginning of the session, was unavoidably hindered. I came on immediately after the holidays, and remained till the close of the session.

I have had charge of the Departments of History, Homiletics, Pastoral Care, Ecclesiastical Law, and the Church and her Polity. Having ascertained that the students had not, at any time, been taken over the period connecting the two Testaments, we commenced our recitations in history with the Edict of Cyrus, and proceeded as far as the death of Antiochus the Great, covering about three centuries and a half. In regard to some of the other studies, I was controlled by the wishes of the students, the more advanced of whom desired instruction on some matters that had not heretofore been brought before them.

The class recited on each secular day, except Saturday. The young men, without exception, have been punctual in their attendance, and diligent and successful in their studies. S. O. WYLIE.

ALLEGHENY, March 17, 1868.

Obituaries.

RESOLUTIONS ON THE DEATH OF MRS. ELIZA M'CREA.

THE following resolutions sent to us last fall were mislaid. This accounts for the delay in their publication.

At a meeting of the Female Missionary Society of Salt Creek congregation, August 15th, 1867, the following resolutious were unanimously adopted:

WHEREAS, God in his most holy and wise, but inscrutable providence, has been pleased to remove from time to eternity, on the 4th of April last, our beloved sister and co-worker, Mrs. M'Crea

Resolved, That by this dispensation of Providence we have lost a kind and sincere friend, a wise counselor, and a zealous and devoted laborer in the work to which we are called as a society.

Resolved, That while we cannot but feel deeply afflicted in view of our loss, yet we recognize the hand of God in this adverse dispensation, and bow in humble submission to his infinite wisdom and sovereign will, being consoled by the assurance that our loss is our sister's exceeding great gain, and that she now knows from happy experience, that it is better to depart and be with Christ.

Resolved, That we tender our heartfelt sympathy to the bereaved husband and disconsolate friends, assuring them that we will remember them in our prayers, desiring that they and we may be more sensibly impressed with the truth, that this earth is not our home, but like our fathers, we are strangers and pilgrims here.

J. A. M'CLURKIN,
MRS. MITCHEL, } *Committee.*

DIED, February 15, 1868, ROBERT J. GAMBLE, of Garrison Creek congregation, aged about 40 years. His disease was consumption.

He had for several years been an elder in that congregation, and both as a man and a ruler he was characterized by sound wisdom, good judgment, and great energy. But a more prominent feature of Mr. Gamble's life was a deep conscientiousness, that made him cautious, and prudent, and very honorable.

His loss is deeply felt in the community where he resided, as he took a leading part in the educational interests of his vicinity and country. His loss will be very deeply felt by the little congregation in which he took an active part, the last public act of his life being an earnest effort to secure and make provision for a pastor. But more than all, his bereaved wife and two little children will mourn his loss, as a loving husband and a fond father.

I cannot forbear here to notice that he was the last of three students who formed one of the most promising classes in Geneva Hall some years ago. The class will be well remembered by all who taught there, and all their fellow students. It was composed of Hugh Patterson, who now lies buried in a lonely prairie in Bremer county, Iowa; Martin Hutchison, whose death was noticed in the magazine a month ago as occurring at Cambridge, O., and R. J. Gamble, who now lies in a little graveyard on Garrison Creek. This class stood among the first in the institution for punctuality, promptness to duty, thoroughness in study, and not excelled in respect for teachers, in kindness and good-will to fellow students, and honest and honorable conduct.

This class of pious, promising, noble young men, I believe has to-day no representative upon earth; but from a long personal acquaintance, with all three, from very intimate and endearing relations with them, I have to my mind comforting evidence the three are now in heaven. The fell destroyer in each case was consumption. How inscrutable are the doings of Jehovah.

"By what means shall a young man learn
His way to purify;
If he according to thy word
Thereto attentive be."

COM.

DIED, at the residence of her son-in-law, S. Logan, Des Moines county, Jan. 6, 1868, MRS. MARY ROBINSON.

The deceased had reached a good old age, was a consistent member of the Reformed Presbyterian Church, and at the time of her death was connected with Lind Grove congregation. She expressed strong faith in Christ, and departed in peace.

COM.

MRS. PINKERTON, wife of Robert Pinkerton, died, near New Concord, O., of ulcerated liver, on the 20th of February, 1868, after an illness of two weeks.

For a year previous to her death she appeared to have some premonitions that her end was near, as she frequently spoke of it to her pastor and others, and gave special attention to religious duties. Three weeks before her death, she said she had obtained full assurance. The last time she was in the church, just before she was taken sick, was at a public examination of the congregation, when she spoke before all, of hearing a sermon not long before on Psalm 39 : 4, which made a very deep impression on her mind.

Mrs. Pinkerton was very much concerned about her children. She had eleven, all alive, six of them enjoying full membership in the church, the others quite young. She left these, with her husband and a large circle of relatives and friends, to mourn her loss, but not as those who have no hope.

COM.

DIED, at his residence, on Garrison Creek, Ind., October 14, 1867, ROBERT CRAIG, aged about 82 years.

The deceased was spared in a life of usefulness to the church, to a good old age—until the earthly tabernacle was literally worn out. He had been many years an efficient ruling elder in Garrison congregation. He was of Covenanter ancestry, and was brought up under the pastoral care of Rev. Dr. Stavely, Ireland. He emigrated to America about forty years ago, and settled in Fayette county, Ind., where he lived until the time of his death. Mr. C. was a man of ardent piety, and of unfaltering attachment to the distinctive principles of the Reformed Presbyterian Church. He was much afflicted for a few years before his death, but he endured his afflictions with a good degree of patience and Christian resignation. He ofttimes remarked that he was just waiting till it would please the Master to release him from service in the church militant. The statutes of the Lord were his delight. He spent much time in repeating portions of the Scriptures, and especially of the Psalms. His conversation was in heaven; he furnished to his surviving friends satisfactory evidence that for him to die was unspeakable gain.

S. D.

MRS. ANN STERRETT, mother of Rev. S. Sterrett, died at her oldest son's residence, near New Concord, O., March 7th, 1868, after a lingering illness of some months with dropsy in the chest.

Her mind continued good to the last. Not many weeks before her death, she told her pastor she could remember texts and sermons with great satisfaction —was able to recall what she had committed to memory, and enjoyed herself in these exercises.

Mrs. Sterrett lived to a good old age, being in her eightieth year. She outlived many of her children. She survived her husband more than two years. She fell asleep in Jesus, we trust, when the family was engaged in their evening devotions. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

COM.

Notices of Books.

MEMORIES of OLIVET. By J. R. Macduff, D. D.

Dr. Macduff is well known to many of our readers as the author of "Memories of Gennesaret" and "Memories of Bethany." With those volumes this one is intended to be "uniform in design and purport." Those scenes connected with Mount Olivet, mentioned in the sacred Scriptures, and which are of undying interest to every Christian, are

here, as in the case of the two former, grouped together. The opening chapter is introductory, then commences the narration, beginning with "The Royal Flight," and closing with "The Last Memory of the Mount." To lovers of the Bible the work needs no commendation.

THE WEAVER BOY WHO BECAME A MISSIONARY, being the story of the Life and Labors of David Livingstone.

Dr. Livingstone, with whose name the whole civilized world is familiar, is what is commonly called a self-made man. When about ten years old he entered the Blantyne cotton works as a "piecer," where he continued until he was nineteen. Although obliged to work from six A. M. till eight P. M., he found sufficient time to read many valuable works and to master the Latin language. The story of his life shows what industry and perseverance can accomplish.

A SEQUEL TO PEEP OF DAY.

The leading events in the life of our Saviour are here told in a manner well calculated both to please and instruct. We recommend this volume and others of a similar character to those purchasing books for Sabbath school libraries. They are incomparably better than the many silly stories intended to be read by the young—stories which are productive only of harm.

SHEER OFF. A Tale by A. L. O. E.

A plain story, by a popular writer, well told and with a good moral.

All of the above are published by Robert Carter & Bros., 530 Broadway, New York, and for sale by Davis, Clarke & Co., 95 Wood street, Pittsburgh.

CHOICE SELECTIONS FROM THE HOLY SCRIPTURES; or Honey from the Rock, with an appropriate Verse from the Psalms of David, compiled for each day of the year.

This well printed and neatly bound little volume is from the United Presbyterian Board of Publication. The Depository is on 3d street, Pittsburgh, Pa.

THE AMERICAN SABBATH. A Sermon by the Rev. Robert Patterson, D. D., Chicago, Illinois.

A seasonable production, showing the necessity for a Sabbath. Published by the Presbyterian Board of Publication, Philadelphia, and for sale at the rooms on Third street, in this city.

Mr. W. S. Rentoul commenced on the 1st of January "the publication in monthly parts, of a new Religious Periodical, consisting of such standard expositions of separate books of the Bible as are now very scarce and out of print, the want of new editions of which is much felt by evangelical Christians. Each monthly part will consist of forty-eight pages, octavo, printed in good type and on good paper. Each work will be so printed that it can afterward be bound separately as a complete book in itself. Wardlaw's Exposition of Ecclesiastes will be first republished. The subscription, payable strictly in advance, will be $1.50 per annum."

We have received the first three numbers, and can recommend the enterprise; we trust it will receive the patronage it so well merits. Mr. Rentoul's address is 421 Walnut street, Philadelphia, Pa.

Several of our exchanges have come to us in an enlarged and improved form. We congratulate the publishers on such evidences of prosperity in these "hard times."

The *United Presbyterian*, devoted to the interests of the U. P. Church and published in Pittsburgh—$2.00 per annum in advance. The *Christian Instructor*, an organ of the same church, and published in Philadelphia—same terms. The *Presbyterian Banner*, Pittsburgh, and *Presbyterian*, Philadelphia, the former $2.00 per annum in advance, the latter $2.50—both exponents of the principles of the O. S. Presbyterian Church, have come to us changed from the folio to the quarto form. The *Presbyterian Witness* (U. Presbyterian Church)—and *American Christian Review* (Church of the Christian Brethren), both $2.00 per annum in advance, and published in Cincinnati, have for some time come to us similarly changed.

We have received the "41st Annual Report of the New York City Mission and Tract Society," with brief notices of the operations of other societies, church and Sabbath school directories, and statistics of population, &c. 30 Bible House, Third Avenue and Astor Place, 1868.

Notices, &c.

We are authorized to state "that a well-known member of our Church offers to be one of ten persons to give $100 each, to establish the "Fund for Superannuated Ministers and the families of deceased Ministers." The details of the proposal will be given in our May issue. Who will respond?

The history of the "Interesting Bible Character," referred to in the March No., is found in Numbers 21, 2 Kings 18: 4, and John 3: 14.

It may possibly prevent some misunderstanding to reprint the following direction of last Synod: "Presbyteries are directed to attend to the collection of the Traveling Fund, and to transmit their respective quotas to the Finance Committee."

Formerly, the collection of each congregation was sent directly to Synod; *now* it is sent to Presbytery. By this change the responsibility of saying that each congregation does its duty is left with Presbytery, where it belongs. The rate for this year is the same as for last year, and we hope that every congregation will promptly forward its quota to the approaching meeting of Presbytery.

The following notice is from the *Delaware Express*: "Rev. J. Kennedy expresses his gratitude to the many kind friends who visited him on the evening of the 11th inst., at his residence in Brushland; also to the friends who have remembered him since that date, who were prevented by the intense cold and blocked up roads, from mingling in the social glee of the donation evening, leaving him in all, the sum of $425 as a token of their regard."

We learn from private sources "that with this donation the congregation has paid over $1,000 the current year." Certainly highly commendable for sixty members! A people that devise such liberal things, by liberal things should be established.

ACKNOWLEDGMENTS.

Allegheny, Thos. Boyd, 4–5; J. Thursby, H. M'Kee, 5–6; J. B. M'Kee, R. Gibson, 6; Amboy, Jos. Porter, 6; Avilla, R. Dunlap, M. D., 3–6; Barkhamstead, A. P. Beers, 6; Beaver, Mrs. Ledlie, 4–5; Benbrook, R. Menzies, 6; Blair, Mrs. Frazier, 5; Bloomington, T. N. Faris, J. B. Faris, J. M. Erwin, 6; Brookville, J. K. Moore, Jos. Magiffin, four copies, 6; California, A. Jameson, 5; S. Jameson, 6; Clarksburg, Mrs. Gray, A. Gray; Dakotah, Mrs. Gay, ½ 5, ¾ 6; Dodgeville, Geo. Porter, 6; W. A. Montgomery, ⅛ 3–¼ 6; Dresden, Wm. Robinson, 6; Jno. Irwin, ½ 5, ½ 6; East Brook, W. B. Davis, 6; East Craftsbury, R. Calderwood, 7; East Liberty, D. Parkhill, ½ 6, ½ 7; Elizabeth, R. C. M'Kee, 6; Enon Valley, Jno. Cook, 6; Flackville, Wm. Hall, Jno. Piercy, 6; Forest, Mrs. Trotter, 5–6; Greensburg, Miss Gemmill; Hamilton, Geo. Frazier, 6; Hanover, C. White, 6; Hopkinton, W. J. Woodburn 7; Henderson, W. Porter, 3–6; Leesville X Roads, Miss M. J. Reynolds, 5; Miss Robinson, J. A. Reynolds, 6; Leland, Miss Watson, ½ 5, ½ 6; Mazomanie, Mrs. Elliott, 6; M'Keesport, A. Taylor, 6; J. Taylor, 5–6; Moorhead, Miss Watson, 6; Morgantown, Jas. M'Cleery, 6; N. Alexandria, Jno. M'Clure, 5; J. N. Cannon, 6; N. Concord, Jno. Gibson, 6; N. Galilee, Jno. Young, 5; New York, Second cong., T. Black, Mrs. Bailey, Jno. Crow, Jno. Sharp, J. M'Andlis, Mrs. Marshall, Mr. Neely, Mrs. W. Torrens, 5; S. Edmonds, 5–6; Miss M'Allister, 6; Philadelphia, M. J. Neeson, Jane Brown, Mrs. E. Sterritt, 6; Penn Run, H. Simpson, 6; Pittsburgh, R. M'Knight, R. Glasgow, I. A. M'Crum, 6; D. Euwer, 6, 7; Peoria, G. Lang, 5; Sparta, A. Hood, 5; M. Mitchel, 6; South Galway, Mrs. M'Williams, ½ 6, ¾ 7; Staunton, Rev. J. Middleton, Mrs. Smith, 6; Surgeon Hall, R. Thompson, Mrs. Ewing, 6; Union, R. Campbell, Jno. Dodds, D. Dodds, Rev. J. Galbraith, 6; Waitsfield, Jno. Long, 6, 7; Waukesha, Wm. M'Clusky, 6; West Elizabeth, Miss Wylie, 6; Wilkinsburg, Mrs. Rice, S. Linton, 6.

RECEIPTS FOR FOREIGN MISSIONS.

1868.			
Feb. 21,	Received from Slippery Rock cong., Pa., additional per Rev. J. C. Smith,	$	8 50
" 26,	From Thos. Drew, of Otsego, O., per J. M'Cartney,		1 00
" 28,	New Alexandria cong., Pa., per T. A. Sproull,		47 00
" 29,	Brooklyn, N. Y., Sabbath School, for educating a girl at Syrian Mission, per Mrs. E. B. Taylor, Treas.,		66 00
Mar. 2,	Greenville, Pa., branch, $11 50; Sandy, Wm. Porter, $8 50, per Rev. J. J. M'Clurkin,		20 00
" 5,	From Female Missionary Society of 1st cong., Newburgh, N. Y., per Rev. S. Carlisle,		100 00
" 7,	R. Calderwood, per Rev. J. W. Sproull,		2 00
" "	Miss Agnes Calderwood, per Rev. J. W. Sproull,		1 00
" "	Oil Creek cong., per D. Reid,		12 50
" 11,	From 2d cong., New York, per Francis L. Walker, Treasurer,		374 36
" 14,	Miami cong., O., per Daniel Alexander,		26 85
" 19,	Cincinnati cong., O., per J. J. Thomson,		144 00
" 20,	From Old Bethel cong., Ill., per Robert Lyon,		50 00

☞ A unanimous call has been moderated in New Alexandria congregation—Pittsburgh Presbytery—in favor of T. A. Sproull; also in Cedarville congregation—Lakes Presbytery—in favor of Rev. S. Sterrett.

☞ We hope our subscribers will pay PROMPTLY the amount due us. Attention to this NOW will prevent falling in arrears, and obviate the necessity of sending bills.

☞ The balance in the treasury of the Ladies' Missionary Society of Pittsburgh congregation (March No. page 94) was incorrectly stated in the copy. It should have been $127.66.

☞ The Synod of the Reformed Presbyterian Church will meet in the 2d Miami church, Northwood, Ohio, on the fourth Wednesday of May, 1868, at 10 A. M.

NEW CASTLE ACADEMY.

An English, Scientific and Classical School.

The Summer Term, of ten weeks, will begin on the *first Tuesday of May* next.

NEW CASTLE, PA., April, 1868.

NORTHWOOD COLLEGIATE INSTITUTE.

The present session of this Institution will close on Friday evening, April 3d, 1868, with a public exhibition. The usual examination at the close of the term will commence Wednesday, April 1st, and continue during Thursday and Friday. The present term has been both profitable and pleasant, the students displaying marked diligence and attention in their studies, and the number in attendance being largely increased. On Tuesday, April 14th, 1868, Spring Term will open, and we hope students will be present at the commencement of the term. Every effort will be made to further advancement of students, and we hope by diligence, care and attention, to give entire satisfaction to all who may give us their patronage.

S. J. CROWE, *Principal.*

RECEIPTS FOR DOMESTIC MISSIONS.

1868.			
Feb. 18,	St. Louis cong., per W. J. Smith,	$ 17	75
" 19,	Little Beaver cong., per Porter & Atcheson,	17	00
" 20,	Slippery Rock &c., per Rev. J. C. Smith,	27	28
" 21,	Rehoboth cong., Pa., per T. Hannay,	6	00
" 26,	Brooklyn cong., New York, per R. J. Culbert,	24	00
" 27,	3d cong., New York city, per H. Glassford,	190	50
Mar. 5,	Clarinda cong., per Alexander M'Keown,	7	30
" 10,	Princeton cong., per C. Allen,	10	00
" 12,	Monongahela cong., per Rev. J. W. Sproull,	30	00
" "	R. Calderwood, E. Craftsbury, per Rev. J. W. Sproull,	2	00
" "	Agnes Calderwood, E. Craftsbury, per do.	1	00
" 13,	Lind Grove cong., per Rev. C. D. Trumbull,	25	50
" 14,	Muskingum cong., per Jas. Beattie,	6	00
" "	Tomica cong., per Jas. Beattie,	3	00
" "	Union cong., per S. R. Galbraith,	24	15

DANIEL EUWER, *Treasurer*, Allegheny, Pa.

RECEIPTS FOR SOUTHERN MISSION.

1868.			
Feb. 17,	Mrs. Jane Allsworth, New Alexandria, per Dr. Thos. Sproull,	$ 15	00
" 18,	Rehoboth cong., Iowa, in part, per R. S. Cummings,	3	00
" 20,	Slippery Rock, &c., additional per Rev. J. C. S.,	6	00
" 25,	New Alexandria Freedmen's Mission Association, per J. W. Shaw, President,	75	00
Mar. 2,	West Greenville, per Rev. J. J. M'Clurkin,	10	00

DANIEL EUWER, *Treasurer.*

FUND FOR FOREIGN MISSION BUILDINGS.

Feb. 27,	Received from David Dodds, of Bakerstown, Pa.,	$ 5	00

WILLIAM BROWN, *Treasurer*, 1635 Locust street, Philadelphia.

COMBINED SERIES. VOL. VI.—NO. 5.

THE Reformed Presbyterian AND Covenanter.

MAY, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

EDITORS' ADDRESS, "ALLEGHENY, PA."

RECEIPTS FOR DOMESTIC MISSIONS.

1868.			
March 17,	Elliota, collected per Rev. J. S. Buck, up to January 1st, 1868,	$100	00
" 19,	Old Bethel cong., per Robt. Lyon, by hands of D. S. Faris and D. Gregg,	20	00
" 19,	Kortright cong., N. Y., per Rev. S. Bowden,	10	00
" 23,	Ryegate and Barnet, per John Macklam,	26	00
" 27,	Bloomington, Ind., per T. N. Faris,	29	00
April 2,	Clarksburg, Ind. Co. Pa., per John Caldwell, jr.,	12	00
" 9,	Bovina cong., per Rev. J. Kennedy,	20	00
" 14,	Stanton cong., Ill., per W. J. Smith,	7	00
" 17,	Brookland cong., per Rev. J. W. Sproull,	4	00
		$228	00

DANIEL EUWER, *Treasurer*.

CHURCH EXTENSION FUND.

1868.		
March 28,	Oil City cong., per Wm. Magee,	$20 00
April 8,	Wilkinsburg cong., per W. Wills,	10 80
" 18,	Brookland cong., per J. W. Sproull,	4 85
" 18,	Pine Creek cong., " "	5 00

WALTER T. MILLER, *Treasurer*, P. O. Box 553, New York.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1868.			
April 6,	Sharon cong., per A. W. Cavin,	$ 10	00
" 6,	A. P. Hensleigh, " "	5	00
" 16,	John Dodds, per J. Galbr[illegible]	1	50
" 16,	Beaver cong., per J. Ach[illegible]	18	62
" 17,	Brookland cong.,	1	20
" 17,	Third cong., New York,	211	31
" 22,	Interest on funds in hand of Treasurer,	60	00

D. GREGG, *Treasurer*, No. 99 Wood st., Pittsburgh, Pa.

RECEIPTS FOR THE EDUCATION FUND.

1868.		
Feb. 20,	Rushsylvania cong., per H. George,	$ 6 50
Mar. 4,	Bloomington cong., per T. N. Faris,	14 50
April 4,	Second Philadelphia cong., per J. W. Torrey,	46 51
" 9,	Wilkinsburg cong., per W. Wills,	12 10
" 20,	Cincinnati,	50 00

JAMES BROWN, *Treasurer*, Box 2595, Cincinnati.

MEETING OF PRESBYTERIES.

Iowa, in Rehoboth Church, on the 2d Wednesday in May, at 10 A. M.
New York, in 1st church, Newburgh, on May 19, at 10 A. M.
Illinois, in Indianapolis, on May 26, at 9 A. M.
Lakes, at Northwood, on May 26, at 10 A. M.

☞ Synod will meet in the 2d Miami Church, Northwood, Ohio, on the 4th Wednesday of May (27th), at 10 A. M.

☞ M. W. GWINNER, Esq., chief Ticket Agent of the Central Pennsylvania Rail Road, has authorized me to inform members traveling to Synod to meet at Northwood, Ohio, on 24th May next, that by paying full fare from either Philadelphia or New York, or from any of the stations between Philadelphia and Pittsburgh, they will be entitled to return free; return tickets will be good to 20th of June.

Philadelphia, 20th April, 1868. WILLIAM BROWN.

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *MAY, 1868.* No. 5.

EDUCATION—ITS OBJECT, CONDITIONS AND AGENCIES.*

THE subject on which I am to address you is presented in the following question: How is the education of youth to be conducted so as to accomplish its object? In order to answer this question three things are to be considered.

I. THE OBJECT OF EDUCATION. II. ITS CONDITIONS. III. ITS AGENCIES.

I. The Object of Education. This is two-fold—happiness and usefulness. These two ends of education, though distinct in our conceptions, are in practical life inseparably united. A man who is not *useful* cannot be really *happy;* and it may be safely affirmed, that he who is actively employed in doing the most good, experiences the highest enjoyment. In applying the truths of these postulates, let us look at man first in his individual position, and then in his social relations.

Every man, by a law of his nature, seeks happiness. This law is the spring and motive power of all his actions. And were man *pure* and *holy* as when God in the beginning created him, this law would be sufficient to guide him successfully in the pursuit of his object. But that this is not the case, is too evident to require proof. Man is now impelled by this internal force to act, without any inward guide to teach him how the prize at which he aims may be secured. That guidance must come from without. He must be educated.

Any system of instruction that does not look to the happiness of the individual, as one of its main objects, is defective, and any system that ignores this altogether is fundamentally wrong. The greatest happiness of the greatest number, in its proper sense, is the true maxim that should give direction to all human institutions.

But, "no man liveth to himself." This enunciation of sacred writ is a New Testament utterance, in another form, of the law of man's social nature, pronounced by his Creator. "It is not good that man

* A Lecture delivered before the Allegheny County Teachers' Institute, March 31, 1868, by Thos. Sproull, D. D.

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should be alone." Human beings are formed for society. For this they have both inclination and adaptation. The social principles of man's nature become his tormentors, when restrained from their legitimate exercise.

That selfishness enters largely into human character, must be conceded. It hardly admits of a doubt, that the activity of our social life is stimulated more by a desire to benefit ourselves, than to benefit others. We expect more from society than we are willing to contribute to it. Our main object is rather to promote our own happiness, than the happiness of our fellow men. Still, selfishness cannot dispense with usefulness. A selfish man must be useful in order to gratify his own selfish devices. But his enjoyment does not arise from doing good to others as an ultimate, but merely as a subordinate end. He will promote the welfare of his fellow-men when he sees that they will repay him "good measure, pressed down, shaken together and running over."

It is the business of education to correct this evil. The selfish principle must be checked, and the benevolent principle cultivated and strengthened. In Christ we have the ideal of true happiness. "He went about doing good." It was "his meat and his drink to do the will of his Father." Perfect conformity to this divine model, it is true, cannot be reached on earth. But as human happiness can have but one source, we may be sure that the nearer the approximation to this model, the higher and purer the enjoyment. It then be the aim of those to whom the education of youth is d, to teach them how to be happy and how to be useful, that by the proper adjustment of self-love and philanthropy as springs of action, they may promote their own enjoyment, benefit their race, and, in some good measure, answer the high and noble end for which they were made.

II. The Conditions of Education. I use the word conditions in an objective sense as applied to the subjects of education—the persons to be educated. It is not intended here to refer to the variety of circumstances in which the members of the human family are placed, but to certain characteristics which are common to them as human beings.

1. I mention first, their physical organization. Man is a compound being. The component parts of his nature are matter and spirit. His body, the material part, is susceptible of both pleasure and pain; or, to speak more accurately, through the body he can be affected with both pleasing and painful sensations. This fact makes it evident that education has something to do with the body. Keeping in view that human happiness is the end of education, to neglect the body would be to neglect a necessary means to accomplish the end. Those who have the charge of youth, if wise, will be careful that nothing be done to hinder the various organs in the animal economy in the free discharge of their functions; but, on the other hand, by such means as art can supply, will give them assistance in promoting health, and securing the largest amount of physical enjoyment.

2. Man's social nature needs to be educated. The desire for society is as strong in the barbarian as in the civilized—in the heathen as in the Christian. Unrestrained in the former, it often produces

misery rather than happiness; cultivated and trained in the latter, it contributes to the good of both the individual and of community. The points in which men in their social intercourse come in contact, are so numerous, the boundaries which mark their respective relations and duties are so delicately adjusted, and the feelings that act the part of sentries along the line that defines individual rights, are so sensitive, that society, designed to be a blessing, might, by misapprehension of its true conditions, become a curse. Early, wise and diligent training is requisite to exemplify "how good and how pleasant it is for brethren to dwell together in unity."

3. There is also need for mental education. In the term mental I include both the intellectual and emotional powers of the mind. On the cultivation of the intellect I need say little, as this is generally considered to be the specialty of the teacher. To cram the head full of knowledge is the great object, while too often the facilities needed to make a proper use of knowledge are neglected. A man of cultivated intellect, with his propensities and passions undisciplined, would be like a madman supplied with fire arms and ammunition, in a condition to harm rather than benefit himself and others. Such education gives some plausibility to the remark of the honest farmer, after he had been two or three times cheated by educated men from the country of wooden clocks, that "education is a bad thing, for it makes men rascals." The fault of that education was, that while it cultivated the intellect it did not teach to restrain propensities and passions.

4. A fourth condition is the need of moral training. By this is meant a sense of the obligation to do right arising from a consciousness of the authority of God. There is no morality in doing even right from any lower motive. Human laws, a sense of justice, a desire to be respectable, and other considerations, may very properly be used as auxiliary motives; but a conviction that we are under the government of God and accountable to him, lies at the foundation of the moral code. The virtue that is not protected by this shield, is not proof against the temptations that are hurled thick and fast from the camp of our common foe.

The highest authority says, "The fear of the Lord is the beginning of wisdom." This can mean nothing less than that the fear of the Lord is as elementary in the training that is necessary to fit a man for his duties and destiny, as the alphabet in teaching to read, or the notation of numbers in teaching arithmetic. Without a knowledge of his obligations and responsibility, he lacks an essential element of happiness and usefulness; with it, whatever else he may lack, he has an indispensable qualification for performing an honorable service and living to a noble end.

5. The last condition I mention is religious training. Religion respects man's immortal part and his eternal destiny. "What is a man profited if he shall gain the whole world and lose his own soul?" is the startling inquiry that affirms that the soul is of priceless value. The knowledge, the lack of which destroys the soul, is the knowledge of the true God, and of Jesus Christ whom he has sent—for the author of our religion declares that this knowledge is life eternal. This being so,

can anything be more manifest than that the training of our youth should be of that kind that will tend to implant and cultivate the inner life, which developed, becomes in another state eternal life.

III. The Agencies of Education. I mention here the family, the school, the state, and the Church. All of these but the second, and the third, in so far as it is connected with the second, lie out of my way. Of these agencies it may be said in general, that they conduce to their object, not by an exact distribution of functions, so that each one will attend to the wants of each condition, but by co-operation, in which, while each has its specialty, it is also accessory to the others in accomplishing the end aimed at by all. What I propose here to show is, that school training should be physical, social, moral, and religious, as well as intellectual. Let us then consider the requisites of the *school*, the *teacher*, and the *books*.

1. The School. For the physical welfare of the children the schoolhouse should be in a healthy locality, well ventilated, kept clean, supplied with pure water, and made comfortably warm in cold weather. Close and long confinement should be avoided, free exercise allowed, and habits of cleanliness inculcated. Social distinctions formed on adventitious circumstances, without respect to intellectual and moral excellence, should be discountenanced. The vices of uttering profane and impure language, lying and quarreling, should be prohibited under suitable penalties. In the exercises, if it is not the object to form and strengthen religious impressions, care at least should be taken that a counter influence be not exerted. We have a right to insist that serious feelings, produced through the household devotions at home, be not chilled by the cold negation of everything solemn in the school room. If the school cannot do anything to awaken religious convictions in our children, let it, at least, be so far an auxiliary to the family as to guard safely those already existing.

2. The teacher. It is manifest that the conditions on the part of the pupils demand corresponding qualifications on the part of the teacher. The only exception is in regard to physical education. It might be alleged, that a man who suffers from the neglect of this, may have motives, from his own experience, to be specially careful to attend to this part of the training of his pupils. But it is a fact, on the other hand, that a diseased body impairs the energy, sours the temper, and enfeebles the workings of the mind. But passing from that; it is clear, that in order to cultivate successfully the social, intellectual, moral and religious elements in the pupils, the teacher must be genial, learned, moral and religious. The apparatus provided by the school law meets these requirements, by establishing a county superintendent and board of directors, elected by the people, by whom the teachers are chosen.

It is in no sectarian spirit that I claim for Protestant Christianity the right to furnish teachers for our youth; and under this designation I include all who acknowledge Christ the divine author of our religion, and worship the three-one God through him. Beyond this lies the region, almost boundless, of superstition, infidelity and ungodliness. From this region is it wise to select those who are to train up the ris-

ing generation to live lives of usefulness and happiness? Can they be expected to teach what they do not know, and to inculcate what they do not believe? Such an expectation is vain, and will not fail of disappointment.

The objection to our position is, that it interferes with the natural rights of a large portion of the community. It is alleged that the irreligious and the infidel have as good a right to have their children taught irreligion and infidelity, as Christians have to have their children taught Christianity. Now, we could meet this with a direct denial, and maintain that no man has a right to be either irreligious or infidel, to the extent of interfering with the heaven-derived rights of the true religion. But waiving this, we will meet the objection on a lower plane, and hold, that as Christianity is a beneficent system, and in so far as its power is felt in the training of youth, is a benefit and blessing to the individual and to the community, those to whom the choice of teachers is assigned should see that this power have free exercise in our schools, whether its enemies consent or refuse. Boards of health do not allow their sanitary measures to be hindered by the stubbornness or selfishness of those who prefer filth to cleanliness. Beneficent measures should be enforced against the opposition of stupidity and error. Moreover, we do not hesitate to affirm, that four-fifths of the class whose rights the objector so jealously guards, would prefer to have their children under the guardianship of a Christian teacher. Unless Papists, Mormons, and a few sects that claim the Christian name, while [illegible] its enemies, the men of the world know too well the influence for good exerted by pious teachers, to be ready to displace them, and substitute for them those who have no fear of God before their eyes.

3. Books. The facilities furnished by books in education now, over those formerly enjoyed, is one of the benefits as well as one of the results of the system of public schools. Experienced and educated minds have been directed to this subject, and with eminent success. Learning is now made comparatively easy, by the adaptation of books to the capacity and acquirements of the learners. In spelling, Dilworth, and Webster, The United States, and the Western spelling-books, with their well intended but often injudicious arrangement of spelling and reading lessons, have been entirely superseded by the productions of men who have improved by the experiences and mistakes of their predecessors. Walsh's and Pike's system of arithmetic, with the Western Calculator of a later date, have entirely disappeared, and their places in the schools are now occupied by books better adapted to their object. Murray's and Kirkham's grammars, excellent in their day, have given place to more popular claimants for public favor. In geographies, changes equally beneficial have been made. The same is true of the higher branches, mensuration, trigonometry, geometry, and algebra, and the various departments of natural science. In all these the improvements in books have been most decided and gratifying. There is one department, however, in which I am constrained to say that, in my humble opinion, the change has been no improvement, but the reverse. I mean the department of reading. It was to have been

hoped that a book, not a human, but a divine production, having taken its place as a school book in which to learn to read, would have escaped the application of the inexorable law of change and improvement. The hope was fated to disappointment. The New Testament of our Lord and Saviour Jesus Christ is banished from the schools, to make room for human compilations. Against this, now and here, I wish to lift my humble but earnest protest, and assign my reasons.

First: It is unwise as a financial measure. One New Testament can be procured at less expense than any one of the first readers now in use, and it contains far more reading matter than all the three readers of any series. The change, then, involves parents in many thousands of dollars of needless expense.

Second: It is unwise in a literary point of view. The best scholars of the age have pronounced the literature of the Holy Scriptures to be of the highest order. In simplicity of style, in copiousness of vocabulary, in rhetorical beauty, in logical force, and in grandeur of sentiment, they stand unapproachable by any human production. Why should our children be denied the advantages which the daily perusal of such a book in the school would afford?

Third: It is unwise in regard to the moral training of children. Why should they, at a time when their minds are most susceptible to impressions, be shut out from the moulding influence of the Word of God, and have their habits of thought and action formed by the teachings of men? Why should they be made to drink a diluted mixture, when they can have the sincere milk of the Word? To this as one of their most potent causes, may be ascribed the alarming increase of irreligion and crime among our youth.

Fourth: It is unwise in a philanthropic aspect. Vast sums of money go now into the hands of publishers and authors, which, were the New Testament made the reading book in the schools, would go into the treasury of the American Bible Society, and enable it to scatter to a wider extent, and in larger quantity, the leaves of the tree which are for the healing of the nations.

An objection to the use of the Scriptures in the schools, which I have not anticipated, is: that they are too sacred to be used as a common school book. This objection, be it noted, comes not from the lovers of the Bible, but from those who are either indifferent to it, or hate it. The objection, if it is not superstitious, is insincere. The backs and the leaves of the volume containing the Scriptures, have no more sacredness than the backs and leaves of any other volume. If the fact that some will pervert, and even ridicule, the Scriptures, is a reason why they should be kept out of their hands, then the Bible Society should cease its printing, Bible agents should cease their distribution, the Bible should be banished from the family and consigned to the cell of the monk, where it lay concealed through the revolving centuries of the dark ages. It would then reach the destination toward which it has been tending, ever since its exclusion from the public schools.

The educatior of youth has an honorable calling, and an important work. Aiming to elevate our race to the highest point of individua

and social enjoyment—to make human beings useful and happy, you to whom, in some measure, the training of the rising generation is committed, occupy a position of high responsibility. Viewing your pupils as needing physical, social, intellectual, moral and religious culture, it would not be strange if at times you are ready to shrink from the magnitude of the work. Be it my part not to discourage, but to cheer you on in your labors. Using wisely the appliances with which you are furnished, and looking for the divine blessing to give you success, you shall receive the reward of a consciousness that you shall have aided in raising to a higher elevation, the standard of true greatness. When our country is dotted all over with school-houses, each one a luminous point shedding light on man's duty, happiness and destiny, the hopes of the philanthropist will be revived and strengthened. Before the light thus emitted, ignorance, infidelity, and wickedness, in all their forms, will be driven, as the darkness of night before the rising sun. Then will be seen at last the beginning of the fulfillment of the promise, "The earth shall be full of the glory of the knowledge of the Lord, as the waters cover the sea."

THE NATIONAL CONVENTION AGAINST SECRET SOCIETIES.

In the April number of the magazine there was published a call for a National Convention of Christians opposed to secret societies, to be held in the city of Pittsburgh on the 5th, 6th and 7th days of May. As we heartily approve of the movement and are sincerely desirous that it may be successful, we take this opportunity to urge all who can to be present on that occasion. The larger and more imposing the meeting, and the greater the interest manifested, the more likely it will be to accomplish its object. And the only way to secure a large and enthusiastic convention is, for every one who favors the movement to attend if possible. The persons who have promised to submit prepared papers are men of ability and national reputation.

The necessity for such a convention as the one proposed, must be evident to all who are close observers of what is daily transpiring. The influence for evil of secret associations can scarcely be overestimated. It is felt in every department of life, by the poor even more than the rich. In some large manufacturing establishments, none but members of a secret society can obtain employment. In certain school districts, the recommendation of a member is necessary to obtain a situation as teacher. In some sections of the country membership is an essential requisite to the holding of office. Indeed to some extent they control the state. Odd Fellows and Masons constitute a very large proportion of all the persons who are elected to office.

Their influence is not confined exclusively to the state. It is felt also in the church. Thousands of professors of religion are regular in their attendance at the lodge. They do not attempt to conceal their connection, but on the contrary glory in it. This is true not merely of private members but also of the clergy. A member of a large and

influential denomination of Christians, when asked to mention a minister of any prominence in that denomination in a large city, who was not an Odd Fellow or Mason, after a few minutes' reflection, was obliged to acknowledge he could not name one. Even when not members, ministers are too often much influenced by such associations. "The country ministers," said a clergyman a few days ago to a Mason, "should preach Christ, and let Masonry alone." Of the local committee originally appointed to make the necessary arrangements for the holding of the National Convention against secret societies, but two or three, we have been informed, *now* are willing to serve. All the rest have refused.

Having such a strong hold in the church, these societies prevent church courts exercising discipline on offenders. On both sides of the Atlantic, Masonry was for a time condemned by nearly all churches, as it requires the swearing of oaths that were sinful in their nature; and consequently in the taking and administering of which, the great name of the Lord our God was profaned. Now it is almost entirely ignored. Some denominations of Christians in connection with which a few years ago there was not known to be an Odd Fellow or Mason, now find it impossible to take any notice of them on account of their number and influence. The United Presbyterian Church is an illustration of this. Its testimony is sufficiently explicit in regard to such organizations. Many of the ministers in its communion openly and fearlessly denounce them. The papers published in the interests of the church are filled with articles showing the falsity of their pretensions, and the inconsistency of all United Presbyterians, who are members of them. Still, so far as they are concerned, the standards of the church are practically a dead letter. Masons and Odd Fellows, known to be such, are permitted to retain their connection, and even to argue the claims of these societies. A writer in a late number of the *United Presbyterian* complains that while he and his session are exercising the discipline of the church on these offenders, others in other communities take no notice of them, and demands uniformity in practice as well as profession. We mention this simply as an illustration.

Not only do such societies interfere with the discipline of the church, but also corrupt her worship. A few years ago we published with comments an account of the laying of the corner-stone of a church in this neighborhood with masonic rites. We have to record another case of the same kind, which surprises us still more. It shows what a hold Masonry has in the Free Church of Scotland. On the 5th of last November the foundation-stone for the new church of Free St. George's congregation, Edinburgh, of which Dr. Candlish is pastor, was laid. The account, as published in the daily papers, and which we take from the *Original Secession Magazine*, is as follows:

"The proceedings were commenced at three o'clock by Dr. Candlish giving out the first two verses of the 100th Psalm to be sung, and offering up prayer suitable to the occasion.

"Lord Dalhousie having spread the mortar with a silver trowel, the last two verses of the 100th Psalm were sung by the company while the stone was being swung into its place. Lord Dalhousie then applied the square and plummet, and gave the stone three knocks with the mallet; after which he said—Ladies

and gentlemen, with these three knocks of the hammer I now pronounce this stone to be laid, with all those regulations which are befitting for such a purpose. Ladies and gentlemen, this church, when it is erected—and I trust that a favoring answer will be given to the eloquent petition you have heard offered up by the pastor of it—this church, when erected, will be one of the ornaments of this great city. But I trust that will be the least merit it will have, and that, as we are about to pour upon the foundation-stone the corn which is customary at ceremonies like this, so that may be an emblem of the seed which is to be sown in this church in future times, and which will spring up to everlasting life.

"Lord Ardmillan then stepped forward with the vase containing the corn, and said—I present to you, my lord, this usual and appropriate symbol, which we look upon as an acknowledgment of our thankful dependence on Him who is the Author of our being, the Father of our spirits, the Giver of our life and sustenance; and as a token, if I may be permitted to say so, that in the church of which you have so kindly laid the foundation-stone, the congregation will always be fed with the very finest of the wheat.

"Lord Dalhousie then poured a portion of the wheat upon the stone.

"Mr. Benjamin Bell—Following, my lord, in the line you have already taken, allow me to offer one or two observations. We are taught in Scripture that wine maketh glad the heart of man. And we are enjoined also by the Apostle Paul to rejoice continually. In presenting this wine, therefore, we are presenting an emblem of that gladness of heart and spiritual rejoicing which many have experienced in our old church; and my hope and prayer is, that the same gladness of heart and rejoicing may be experienced in still greater measure in the house we are about to erect.

"Lord Dalhousie then poured a portion of the wine upon the stone.

"The Rev. Dr. Duns—I present to you, my lord, the symbolic oil, the symbol of all rich and spiritual blessings. And I earnestly hope that our cry to God will be answered, and that the walls which are to be erected on this foundation shall often resound to the glad tidings of the Gospel of Him whom the Father anointed with the oil of gladness above his fellows.

"Lord Dalhousie, having poured the oil upon the stone, said, addressing the architect—Mr. Bryce, the only remaining duty for me to perform is to hand you back the plans of this future building."

The person by whom this foundation-stone was laid was the Grand Master of the Free Mason fraternity. To this fact there was special reference made in the speech of Lord Ardmillan in the evening meeting in these words—"The church of which you have laid the foundation-stone, situated where the old and the feeble can easily reach it, will, I am confident, be worthy of the eminent architect who designed it—of the Grand Master of Masons whose three knocks inaugurated its found." Now, what warrant from the King and Head of the church had the actors for the use of these ceremonies? There is no place in Scripture that affords even the appearance of a warrant. They are entirely unauthorized; no ritualism in the church can possibly be more objectionable than this. This whole ceremony indisputably involved the public sanction, by the parties concerned, of the system of Masonry.

The secresy with which these associations work requires on the part of the friends of light unceasing vigilance. They only reveal their operations when they are so powerful as to defy opposition. To see

the correctness of this statement, we have but to examine their history for the past few years. Some of our readers no doubt remember the excitement caused by the abduction of Morgan. Thousands of Masons left the society. The secrets were revealed. Public indignation was so great that for a time it appeared that Masonry was doomed to immediate destruction; the excitement, however, gradually subsided. A time for the association to work was granted and gladly availed of. Secretly and diligently Masons did work. A foothold was obtained wherever it was possible. After a little the society began to obtrude itself on public attention. Deeds of charity attributed to it were widely published. People, forgetful of the past, began to regard it with favor. The opposition gradually changed to admiration. The result is, Masonry is stronger and more influential to-day than ever before. The foolish boast made many years ago is much more truthful now than then. The Masonic order is "powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance. And it comprises among other classes of the community, to the lowest, in large numbers, active men united together, and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another, and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another."

These societies are increasing fast both in numbers and influence. To oppose them successfully, something must be done NOW. Every day delayed is gain to them. They desire simply to be let alone. The guise they have assumed is so attractive, that their only fear is, it may be removed. They dread controversy, knowing that as the result their true character must come to light. Years elapsed after the first edition of Cooper on Odd Fellowship was published, before an answer was attempted. But few replies have been made to the many attacks. This is their policy. Therefore they should be so exposed as to compel them, in self-defense, to attempt a justification of themselves. We as a church have no particular occasion to discuss this question. So far as known to us, no one in our communion either belongs to or defends them. We are a unit in our opposition. Still there is a necessity that we too agitate it. It is dangerous to ignore any evil. The surest way to prevent such associations obtaining any hold, is always to be mindful of their evil character, and uncompromisingly to oppose them. They work so stealthily and indefatigably, present their claims so plausibly, that unless we are ever on our guard, we may in a few years find ourselves in the position of some of our neighbors—be unable to exercise the discipline of the church on offenders. Therefore, let all who can, encourage with their presence and assist by their counsels at the coming convention.

THE CIVIL MAINTENANCE OF THE CHURCH.

THE subject of the endowment of the church by the civil power is exciting a good deal of attention in the Reformed Presbyterian Church on both sides of the Atlantic. Our cotemporaries, the *Reformed Presbyterian Witness* in Scotland, and the *Covenanter* in Ireland, are favoring their readers each with a series of articles under the heading "Religious Endowments." The resistance to the efforts to withdraw from the established church the grants of money heretofore received has called attention to the question of her right to these special favors. The task is not a difficult one, at the same time it is a seasonable duty, to show that no such right exists—that the system of religious endowments in Britain and Ireland is wrong—radically wrong.

In this country the subject of the amendment of the constitution naturally presents the inquiry, what relation should the nation sustain to the church? As that relation, whatever it is, should be defined and settled in the constitution, it devolves on the friends of the proposed national reform to give the subject a thorough examination.

It is not without concern, that we perceive in some things published in connection with our church both abroad and at home, what seems to savor of a disposition to recede from former attainments. While we agree with our esteemed cotemporaries in Scotland and Ireland in condemning the Erastianism of the established churches, and also of some non-established churches in the special grant of the *regium donum*, we protest against the conclusions, that some draw from their arguments, that the church should in no case be endowed by the civil power. This we are sure, and will proceed to show, is a departure from our established position as the witnessing church.

The proposition that we propose to prove is, that the civil power should give to the church material support. And let it be noted that it is the abstract question that we design to discuss, leaving the application of it to be made in a condition of things when the church shall be united and the nation brought to know its duty to the church.

The Church of Scotland in her purest times held the position that we defend. She had her patrimony, a large part of which came into her possession by the grant of the civil power. It is true the grant was encumbered by the right of presentation claimed by the crown, but the grant was made by the state as a due, and received by the church as her right. The Second Book of Discipline declares that it "pertains to the office of the civil magistrate to see that the public estate and ministry of the church be maintained and sustained, as it appertains according to God's word." In the Confession of Faith it is taught that "the civil magistrate hath authority, and it is his duty to take order, that all the ordinances of God be duly settled, administered and observed." The Larger Catechism directs us to pray that "the church may be countenanced and maintained by the civil magistrate." The doctrine of the Testimony is that "Christian rulers appointed to office according to a righteous civil constitution, have authority from God to rule in subserviency to the kingdom of Christ," and that "it is

the duty of the civil magistrate to take order that the church of Christ be supported throughout the commonwealth."

It would be an insult to the understanding of the reader to proceed to show that the church in these authoritative declarations from time to time asserted the duty of the nation, within whose bounds she exists, to give her the means of accomplishing the work assigned her by her Head. She laid this down as a principle in her Confession and Testimony, and those within her pale that call it in question, are recreant to truth that they have bound themselves to maintain. Let no Covenanter utter or write a sentiment at variance with a truth so clearly and strongly maintained in the standards of the church.

It is necessary, however, to show that this position is sustained by the word of God. We are not of those who believe that the church can bind the conscience in matters of either faith or practice, by her mere declarations. Unless these are founded on the Scriptures, they are without authority, and should be set aside. Let us see then what is her warrant from the law and testimony.

It will not be questioned that the entire expenditure of money in the erection of the temple was from the national treasury. David made large preparation for it in the latter part of his reign. (See 1 Chron. 22.) To this preparation he alludes, chap. 29: 2, and to show that this was official preparation, he specifies in verses 3 and 4 what he had prepared of his own proper goods, *i. e.* from his private resources. Now, if it is not the duty of a nation to contribute from its treasury money to promote the religious services of God, David was in this guilty of official corruption and malversation. But we may be sure that he had the approval of God in what he did. It was the crowning glory, as it was the closing act, of his administration.

The building of the temple was the great work by which the fame of Solomon was spread abroad and perpetuated. Will any one say that this was not legitimate national work? that Solomon was guilty of usurpation of the powers of his kingdom, by making this use of its treasures?

Let us see now what was done by heathen princes, for a similar object. In Ezra, 6th and 7th chapters, we find two decrees by two kings of Persia respecting the repairing of the temple at Jerusalem. We quote from chap. 6: 8, part of the edict of Darius: "Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered." Again in chap. 7: 21 we find a similar edict of another ruler: "I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily." And that this was from God appears from verse 27, "Blessed be the Lord God of our fathers, who hath put such a thing as this into the king's heart, to beautify the house of the Lord which is at Jerusalem."

Scripture history has an important use, besides to give information of the facts recorded. The facts themselves are for our instruc-

tion and direction. What God approved of nations doing at one time he approves of nations doing at every other time in similar circumstances. The relation of the nations to the church sanctioned by divine authority is a permanent relation, unaffected by differences of time or locality. Nations, who refuse now to aid the church as David and Solomon, and Darius and Artaxerxes aided her, are derelict of a duty that God requires of them, and are thereby filling up the cup of his wrath against them. "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." Is. 60:12.

Scripture predictions and promises sustain incontrovertibly the position we defend. We refer to some of these, without quoting them. Psalms 68:29, 30, and 72:10; Is. 49:23, and 60:12; Rev. 21, 24:26. Let any one read these and similar portions of the word of God, without prejudice, and then say if he can, that a nation is not bound to contribute from its treasury to the support of the church.

But it may be said, suppose this is true; is it good policy to excite prejudices against the measure we are endeavoring to push forward, by advocating an amendment to the constitution so exceedingly unpopular? We wish to be honest, assured that in the long run it will be found that "honesty is the best policy." We are willing, like Paul, to catch with guile, but it must be honest guile. We have no objection to sugar-coat the pill to make it less distasteful, but we cannot go the length of denying that the pill is there, though that might be required to induce the patient to take it. We do not believe, moreover, that the truth on this subject, if plainly presented, would encounter the opposition apprehended. It requires no extraordinary discernment to see that every dollar expended in making men more moral and more religious will save many times that sum expended in punishing them for crimes that grow out of the want of religious culture. The immense burden of debt lying on the nation, the result of the want of proper teaching on the subject of human rights, is a practical argument that should convince of the truth of the adage, "An ounce of prevention is better than a pound of cure."

And it should not be overlooked, that the divine blessing, without which our efforts will fail, cannot be expected, if any part of the truth on the point in question is suppressed or concealed. The church is too dear to Christ, and her rights too sacred, to give any hope that he will countenance any measure of state reformation, that does not aim at placing her in the position which he has destined she shall occupy. "The mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills." So intimately is the honor of the church connected with the glory of the Head, that any neglect of what is due to her is dishonor cast on him. It is not strange that the men of the world look with contempt on the church, when her professed friends are ashamed to advocate her heaven-derived claims for national recognition and support.

There are two objections to the position which we maintain, that require a brief notice:

First: It is objected that the endowment of the church by the state, is at variance with the scriptural plan of the support of the

ministry. 1 Cor. 9: 7–14, and other similiar places, are produced to show that it is the divinely ordained plan that ministers should be paid by those to whom they preach. We entirely agree with this application of the passage. But there are many other ways in which money is needed by the church besides paying the salaries of ministers. Houses of worship are to be built, students of theology are to be educated, and the poor are to have the gospel preached to them. The principle of remuneration for services rendered, that runs through the above cited passage, cannot be brought into application in these cases. And in regard to salaries, after the minister has received his share out of the state treasury, there will still be an opportunity for exercising the virtue of private beneficence.

Again it is objected: that it would supersede institutions in the church appointed for this very object. Now we agree that the church is furnished with all the appliances needed to accomplish the end of a spiritual organization. She needs a treasury and officers to hold and disburse her funds. And these she has by appointment of her Head. These she will have, too, when endowed by the state. Now, however, she, from necessity, has to finance as well as to disburse—a work foreign to her spiritual nature. Her members act in these matters in their civil capacity, and hence it is, that the church has not power to compel them to give as God has prospered them. The right of the church to do this is a point that has been often discussed, but is not yet settled. We believe that the church has this power; not on the ground that the voluntary mode is the divinely appointed way of supporting the church—for the very idea of voluntaryism is at variance with coercion—but on the ground that the church has a civil claim on her members to support all her schemes when the nation neglects its duty, just as she has by divine appointment on the nation itself. Let her call to account those who refuse to give as God has prospered them, and deal with them as violators of the law, not as ecclesiastical merely, but as moral and civil; just as she would call to account any of her members who had stolen or broken the Sabbath. It is time that she would let such unworthy members know that they can no more starve out their minister, or paralyze the efforts of the church to advance the cause of Christ, with impunity, by their niggardliness, than they can plunder the church's treasury.

Moreover, the objection we are considering proves too much for the objector. It would forbid the nation to support the poor, because the church has deacons to take special care of that class of persons. We presume no one will question that to make provision for the poor is the duty of the state, and when this is effectually done, that the church is relieved of this duty.

We have just received the April number of the *Covenanter* (Ireland), and read with interest the article on "Religious Endowment." We endorse all that is said in the article. The writer is dealing with a monstrous perversion of the doctrine that we advocate, and we trust that his well-aimed blows will aid in hastening the overthrow of the oppressive establishment in Ireland, and the withdrawal of the "*basilicon doron*" that has closed the eyes and sealed the lips of hundreds of Presbyterian ministers to England's shame and guilt.

UNION BETWEEN UNITED AND REFORMED PRESBYTERIANS.

FROM an article in the March number of the *Evangelical Repository*, with the above caption, we make the following extract:

"For our own part we do not know of any reason why these two branches of the church might not be organically one, just as speedily as the negotiations can be conducted. We will be allowed to say further, that, in our judgment, the Reformed Presbyterians should take the lead in this matter. We made overtures to them on the subject of Union some years ago, and our present Testimony was prepared with the designated expectation that it would be acceptable to that church. We are certainly willing to meet them yet on any proper terms. Could not the brethren in the Reformed and United Churches in Pittsburgh and vicinity come together, and as speedily as possible make arrangements for a convention? We who are at a distance will not inquire, when we get into the convention, who originated the movement."

It is a little difficult at times to know exactly who are meant by Reformed Presbyterians—whether we, or our New Side brethren, or both. Supposing both are included in the above, we have a few remarks to make in connection with it. Before so doing, we wish to state that, except only our own, there is no branch of the church in whose success and prosperity we more rejoice, or with which we would more willingly be connected, than the United Presbyterian. We were glad to witness the consummation of the Union between the Associate and Associate Reformed Churches. In our opinion, an unnecessary breach was healed, and, in some respects, a decided advance was made. We would rejoice still more, to see another Union between all the psalm-singing churches satisfactorily consummated. Knowingly, we will do nothing to prevent it. If it be thought best that a convention as proposed above, be held in Pittsburgh or vicinity, any of our congregations will cheerfully grant the use of its house of worship.

There are, however, certain difficulties in the way of Union which, at least, should be stated. If they can be removed, and the way made clear, then "the two branches of the church" not only "might," but also should, and speedily will, "be organically one." In this article we propose, briefly, to mention some of the difficulties which at present prevent a Union between the Reformed Presbyterian, O. S., and United Presbyterian Churches. We do so the more readily, because the question is frequently asked, "why are these two churches not one?" and the answer almost invariably is, "there is no reason." The differences we mention relate exclusively to the application of principles, or to practices.

I. In regard to Civil Government. The Reformed Presbyterian Church refuses to incorporate with any government that does not acknowledge the Lord Jesus Christ as Prince of the kings of the earth, and whose constitution and laws are not in accordance with the word of God.

There is an opinion in some quarters that our practice and profession in this respect are at variance—that notwithstanding all our declarations, our members use the elective franchise and are not censured.

"We should do," said a member of a sister church, a few days ago, when conversing about secret societies, "as you Covenanters. Every one knows your members in the large cities vote, and no notice is taken of them." A writer in the *Christian Instructor* of February 8, uses this language, in reference to members of the Reformed Presbyterian Church: "There is at present a great desire on the part of a certain class, to get away from the anomalous position they have maintained toward the government, and still be consistent with their former selves." We have simply to say in regard to every insinuation of inconsistency in this respect, there is no foundation for it. In the city as well as the country, our members refuse to use the elective franchise. If any are known to violate this law of the church, they are dealt with by the session. Our object in striving to have the constitution of the United States amended, is not "to get away from our anomalous position," but to comply with the divine will, and thereby advance the best interests of this land. We are content to keep our position of dissent, striving *consistently* to work a change, until God in his providence shall make our efforts successful. However much we may differ among ourselves on some subjects, we are united on this. So far as known to us, there is not an exception among either the ministry or people. Any one present at the last meeting of Synod, who paid attention to what was said and done, had satisfactory evidence of this. Now our United Presbyterian brethren, while agreeing with us in theory, to a great extent, do not think, that to be consistent, it is necessary to refuse to own allegiance to a government not so constituted. Consequently, they vote and hold office. In this respect the two churches are directly opposite.

II. In regard to the Matter of Praise. The Testimonies of both churches in this respect agree. Both affirm, that the book of Psalms should be used in the worship of God, to the exclusion of all human productions. Our Testimony expresses the belief of our members. There is entire agreement here, and no wish in any quarter for a change has been expressed. This cannot be said of the United Presbyterian Church. Its Testimony does not express the belief of all its members. Some of them have publicly argued and written in favor of a change. "Some of our brethren," says a writer in the *United Presbyterian* of March 24, who is opposed to the plan, "propose as a *basis of Union* on the subject of psalmody, a faithful version of the book of Psalms, and also versions of all the other parts of the other Scriptures appropriate for praise in worship, to the exclusion of sectarian and uninspired songs." "I believe," says an elder, in the *Christian Instructor* of April 11, "it would be dishonoring God more by refraining from joining in that exercise (singing in churches where human psalmody is used), than to do so when attending." "If you give us the privilege to sing these old psalms as long as we live, what more do we want," said a member of that church, a delegate to the Philadelphia Convention. "This convention has made progress," said another. "All that is asked of us, is to let our brethren sing their songs, and they will let us sing our songs." "The U. P. Church," said a third, "has adopted eighty-one new versions, so she is thus far advancing

toward Union." The Philadelphia Convention stated distinctly in regard to Psalmody, "a change in this respect shall not be required;" *i. e.* each church shall use its own songs of praise. Ten members of the United Presbyterian Church voted in favor, and but one against that basis of Union. Thus a great diversity of opinion exists in that church in regard to what shall be used in the praise of God. The Testimony does not express the belief of all the members. As no notice is taken of those persons who thus argue, by the church courts, we must conclude that on this subject forbearance is to be exercised so far as opinion is concerned.

III. In regard to Close Communion. The testimonies of the two churches here also agree. There must be union, before there can be communion. Those who eat and drink the emblems of the body broken and blood shed of our Lord, should hold the same truths and practice the same things. Here, too, our Testimony simply expresses the belief of our members. No one has publicly, or indeed privately, so far as we know, questioned the correctness of this position. This is not the case with our United Presbyterian brethren. Any one, who watched carefully the trial of Mr. M'Cune, and the course of the Synod of which he was a member, or who has read the discussions and articles occasioned by Mr. M'Cune's book, must acknowledge there are a number of ministers and members in that church who do not believe the position laid down in the Testimony, and who are desirous of a change. As no attention is paid to such persons, no attempt to exercise the discipline of the church on them, the inference is fair, forbearance here, too, so far as belief is concerned, is to be exercised, and the Testimony in this respect does not express the belief of the entire church.

IV. Instrumental Music. The Testimonies of both churches here, too, agree. We believe the members of the Reformed Presbyterian Church are unanimously opposed to the use of instruments in the worship of God. Their reasons may differ. Some object to their use because there is no divine command. Others, because the effect of their introduction has invariably been to do away with congregational singing. The more corrupt the church has become, the more prominence has been given to instrumental music. In regard to the impropriety of its introduction there is no dispute. Any one who reads any of the papers published in the interest of the United Presbyterian Church, knows there is a great diversity of opinion in that body on this subject. The number who argue in favor of the use of instrumental music in the worship of God, is legion. A correspondent of the *Christian Instructor* of Feb. 22, thus writes, "Why do we sing at all in offering praise to God? Is it not inseparably connected with praise? We may praise God, and ought to do so, without either singing or playing it; we may speak his praise and live his praise; we sing and we would PLAY, too, just for the music; and this God commands us to do. Why? Because of the power music has over the heart, in elevating our feelings and drawing out their confidence toward God." After such declarations, the subsequent statement "in any other position," than as aid to the voice, "it," instrumental music, "is out of its place, and hence abused," is of no force. We must come to the same con-

clusion, then, in regard to this as to the other differences mentioned above.

V. Secret Societies. Here, too, both Testimonies agree. No member of any secret society can be a consistent member of either church. In the Reformed Presbyterian Church there is not known to be a member of such an association. If there is one, the connection is kept so secret as to prevent discovery. This is not the case in the United Presbyterian Church. Both Odd Fellows and Masons, known to be such, are in communion there. A writer in the *United Presbyterian* of March 21st, who has attempted to enforce the law of the church against secret societies, thus gives his experience: "We are met with allegations like these—in substance, if not in form:—'You misapprehend the laws of the church. The fathers and wise men of the church do not so interpret the statute. You will find members of secret societies in a large number of congregations. The church is full of them. You would not have pursued the course you have, if you had known that many large congregations, with influential pastors, have many such among the members, &c.' Upon careful inquiry, I am satisfied that there is too much foundation for such allegations." Here, too, the same conclusion follows as above, the Testimony of the church does not express the belief of the members. The practice and profession are directly at variance.

Such are some of the difficulties, that stand in the way of a Union between these two churches. They relate almost exclusively to the application of principle and to practice. We readily and gladly admit that the great majority of the United Presbyterian Church believe and act in accordance with their Testimony. Their papers, without exception, condemn the course of those who are dissatisfied with its present teachings. Still, the number which is dissatisfied is both large and influential; how large and influential, may be inferred from the fact that they may argue in favor of positions, the very opposite to and entirely subversive of the teaching of the church, and no attention is paid to them by the courts of the church.

The animus that actuates some of those who desire a change, may be inferred from a remark, made by a man of ability, when speaking of the Philadelphia platform: "If we can't go as a church, they can't keep us from going as fragments." The effect failure to exercise discipline on known offenders, has on those who believe their Testimony and are trying to act accordingly, may be inferred from the following extract taken from an article to which reference has already been made: "Are we not ready for Union with other Presbyterian churches now, as they certainly would not object to having our Testimony upon the statute book, *provided that* it is the EXPRESS understanding that they will not be expected to conform to its requirements?"

A LIBERAL PROPOSAL—WHO WILL RESPOND?

YORK, April 8, 1868.

DEAR MR. EDITOR—I regret that on account of my imperfect chirography, which I regret to say is often none of the best, or from some other cause, there was a serious error in the notice you gave of a certain proposal to establish at once the "Fund for Superannuated Ministers and the Families of Deceased Ministers." The esteemed elder who wrote to me on the subject offers to be one of ten persons to give each ($1,000) one thousand dollars to make a sum of ten thousand dollars ($10,000) to begin with; or he will be one of twenty to give five hundred dollars ($500) each, or he will pledge the congregation with which he is connected to raise one thousand dollars ($1,000), if nine other congregations will each raise the same amount. No doubt he might consent to some other modification of his plan. I am not at liberty at present to mention the name of the person who makes the above proposal, but he is well known in the church for many liberal acts. He also suggests that the ministry should contribute more largely than I proposed in my former letter—say $25 at ordination and $25 at marriage. I noticed recently a statement that in the Free Church of Scotland, which has been a prodigy of success in money matters, all ministers give to this fund $50 at ordination, $50 at marriage, and nearly $40 each year subsequently to ordination. The latter amount (I mean the $40) is to be given equally by the married and unmarried—a good way to tax bachelors.

Of course, if the above proposal is carried into effect, and congregations also make frequent collections, as the elder proposes, it will be necessary to throw around the fund every safeguard.

I suppose we have had fun enough with my etcetera and so forth, though I love fun as I love my dinner. Why does not my asterisk friend or the star man take his own advice, and "standing in unmistakable daylight, equally delight himself and his readers?" He might as well, as far as I am concerned, have signed his own name. "The ointment of his right hand bewrayeth itself."

He will remember the time when in the Seminary he used to accuse me of taking his name in vain. I will not disclose his name, however, and will only thank him for having given me a good, hearty laugh.

Yours, very truly, S. BOWDEN.

PROPOSAL FOR PRIZE ESSAY.

Copy of Resolution passed by the "Constitutional Reform Society" of the Reformed Presbyterian Congregations of Pittsburgh and Allegheny, Penn'a.

Resolved, That a prize of fifty dollars be awarded to the party who shall forward within the prescribed time the best manuscript on the following themes:

I. Prove that a nation is a moral person.

II. State wherein, if at all, the present Constitution of the United States is contrary to, or inconsistent with, revealed truth regarding civil government.

III. State the arguments in proof of the propriety and the necessity on the part of a nation whose people possess the Scriptures, of acknowledging in so many words in their written constitutions:

1. God as the moral Governor of the universe.
2. Christ as the King of nations.
3. The Bible as the supreme law in civil matters.

IV. State what qualifications are necessary in a political candidate to justly entitle him to the votes of Christians.

V. If there be any other principle claimed as essential to what is termed a *Christian* constitution, state it, and furnish arguments in proof.

The following are the conditions:

1. Each theme to be treated separately (reckoning No. III as *three* themes), and not to exceed in length six pages of foolscap paper.

2. The Document Committee of Constitutional Reform Society to be the judges, and to have the right to publish whatever they may deem suitable to their purpose.

3. Manuscripts to be forwarded to any member of the Document Committee previous to the *first day of August.*

The Committee pledge themselves to judge as fairly as they can, and they earnestly appeal to the ministers of the Reformed Presbyterian Church and all others interested, to assist them in placing before the public a pamphlet containing the best possible vindication of the above truths, by furnishing them with the *material* from which to make a judicious selection.

THOMAS SPROULL, JOHN M. BOGGS,
A. M. MILLIGAN, JAMES A. GRIER,
JOHN WILLSON, J. R. NEWELL, Chm'n.
JOHN HANNA, *Document Committee.*

SCRIPTURE RIDDLE.

ONE of a class that has passed away
To reappear at a future day;
One of a class prophetical known;
Painters of pictures, that all will own
Did curious pictures paint alone;
And not for all—for a favored few
Their strange, mysterious pictures drew.

Unsummoned I went to a monarch great
'Mid his royal wealth and regal state;
Powerless the king to say me nay,
Powerless to bid me go or stay;
For skillfully chosen was the hour,
His of weakness and mine of power.

Curious pictures then I drew,
Spreading out to the monarch's view
More bewildering things, I ween,
Than e'er the wondering king had seen.
Message of joy and woe bore I
To the earthly king from the court on high,
But closely sealed; for he might not see
Till another had read the high decree;
Nor might forget the word I bore,
So I told the monarch o'er and o'er;
Yet never a syllable did I say,
But silently came and passed away,
And none might even have known at all
My advent there in the lordly hall.

Not like wilderness prophet bold,
Venturing life for the word he told;
Not like hand on Belshazzar's wall,
Blaz'ning signs of a kingdom's fall;
Not to herald a nation's grave;
Nay! but rather its life to save.
Virtue I raised from low degree
A Saviour renowned and good to be,
And the church and world might well rejoice
Because of my *still* prophetic voice.

M. A. T.

PHIL'A., March 16, 1868.

Selections

HOW THE TURKS ENCOURAGE THE BUILDING OF CHRISTIAN CHURCHES.

A BLUE-BOOK was published last summer by Lord Stanley, "On the Condition of Christians in Turkey," which included a paper presented by Fuad Pasha to Lord Lyons. This paper discusses the famous Hattihoumayoun, and shows how fully it has been carried out by the Turks. In article 5 we read: "No impediment has ever been placed in the way of the construction of new churches or the repair of old ones. So far from placing difficulties in the way, the Sovereign and the Government often come to the aid of these religious foundations, either by gratuitous concessions of land or by pecuniary grants." This statement is explicit enough, and, if true, it certainly shows a decided spirit of toleration. If it be utterly false, it may be taken as a fair specimen of Fuad Pasha's honesty, and of Turkish liberality under the Hattihoumayoun. A few facts, of which your correspondent is personally cognizant, will throw some light on the truth of this statement. Not to go back beyond the present year, applications have been made to the government, within the year, for permission to erect Protestant churches in some seven different cities where there are organized Protestant communities. You shall have the experience of each one.

In Aintab, near Aleppo, there is already one Protestant church, but the community is so large that not half can be accommodated in this; so for several years the second church has worshiped in a low, miserable room. Some two years ago money was raised and everything made ready to erect a second large and commodious church. Application was duly made for permission to build. To this day it has not been obtained. No end of time and money has been expended at Aintab, at Aleppo, and at Constantinople, but all has been of no avail. The most frivolous and ridiculous objections are alleged at every turn. For instance, it is said that no Christian church can be erected in any quarter where there are any Mussulman residents. In Aintab there is no quarter where there are fewer Mussulman residents than the one chosen for this church. The Protestants are ready to take another lot and do anything if permission to build can be obtained; but the simple fact is, the Turks have determined not to allow another Protestant church in Aintab, and the Protestants are helpless. The story of the deceptions, the lying, and the trickery of the Turks in reference to this one church during these two years, would fill volumes.

In Seni Kapoo, a quarter of the city of Constantinople, there is an old house which has been used for a Protestant chapel, and application was made some two years ago for permission to erect a suitable building in its place. To all appearance we are no nearer the obtaining of this permission than when we commenced. So many impossible conditions are thrown in its way, so many people are put forward who decline to move without a bribe, that we are helpless.

In a small town not far from Arabkir, the Protestants obtained permission some years ago, after infinite trouble, to put up a small church. The materials were bought, and the church was well under way, when the Turks came one day, drove away the workmen, and entirely destroyed the whole building. After a long contest, an order was obtained this summer to go on again with the building, but I have just learned that it has met the same fate as before. The Turks have destroyed it. At Homs, in Mount Lebanon, the Protestants applied last spring for a firman to erect a church for themselves. The application came to Constantinople, and after considerable expense of time and money, the Protestant Vekeel was informed that the Porte had just issued some new regulations as to building Christian churches, which must be attended to before it could listen to this application. These regulations make it possible to prevent by red tapeism the erection of any church, and have thus far had this effect at Homs.

It is required that when a church is to be erected the lot must first be selected and approved by the Governor of Medjliss of the town, the Governor and the majority of the Medjliss being Turks, and the rest from inimical Christian sects. Then a plan of the quarter in which the lot is must be prepared, and a full plan of the proposed church. These must be presented to the same bodies and approved. Then masons, carpenters, &c., must be brought to testify how much the proposed building will cost. Then the chief members of the community must certify where the money came from, where it is, and whether it is enough to meet the estimates of builders. Three copies of all these plans, estimates and certificates, all legalized and paid for, must be prepared—one copy to be deposited with the Governor of the town, one to go to Constantinople, to the Porte, and one to the head of the community. All these things having been done, the Porte will then take the application into consideration, and grant it or not, as is thought best. It is needless to add that these regulations practically amount to prohibition. It has proved so at Homs.

At Beyrout, the English and American Protestants wish to rebuild a church for themselves and the natives, on a lot belonging to the American mission. Application for this was made at the Porte, through the American Embassy, six months since; but as yet not even a first reply has been obtained. It is but fair to add, however, that the building has been commenced without permission.

At Geghi, near Erzroum, after purchasing a lot, and by long labor obtaining permission, the Protestants are not allowed to build, on the pretense that their lot is in sight of the American church.

The Protestants of Muradchai have applied for a permit to build, but as yet there is no reply.

These seven cases are now on hand, and I do not know of a single case this year in which permission has actually been obtained. Most of the Protestant places of worship in Turkey are dwelling-houses, fitted up for the purpose. These are, of course, ill adapted to the wants of growing congregations, and are not regarded as churches at all by the people. These facts themselves are a sufficient commentary upon Fuad Pasha's broad statement; and, it may be added, upon the

Sultan's declaration, so much quoted, that he would protect not only Christians but Christianity. If it were really a fact that Christians had equal rights in Turkey with the Mussulmans, there would be little danger of their looking to Russia or anywhere else for protection. Turkey might then cease to be a Mussulman empire; but it would, at the same time, cease to be the inheritance of the Czar.

Mission Intelligence.

SYRIA MISSION.

LATAKIYEH, February 21st, 1868.

MY VERY DEAR BROTHER—I read with great pleasure yours of Jan. 24th. I have sent you a financial statement, which I hope will be sufficiently lucid. My department has been more than usually successful since I last wrote to you. Financially, I report the receipt of 23,675.10 piastres—£204 11s., to date, February 10. I hope to be able to make the price of the medicines by the time the year will be up. On reviewing my list of medicines, my inventory shows me to have dispensed about nineteen thousand seven hundred pills of various sorts, exclusive of medicines in other forms. I regret my not having kept a registry of patients. I do not know how many I have attended, nor have I kept a record, except in my mind, of the varieties of disease. I sometimes have over a hundred under treatment at a time, but I think I average about thirty patients under attention constantly. I, of course, cannot see them all in one day. I have had under my charge the men who are building our house, and, of course, my time has for nearly a year been taken up very largely in my oversight of them. But I hold regular clinics every Wednesday and Friday. This gives me a chance of selecting those under more especial need of medical attention. I thought I would go to Aleppo and rest awhile, and so allowed one of the students of medicine to go to Beyrout. Hazop is making good progress in his studies. He is a good anatomist, is now studying chemistry and pharmacy, and taking clinic observations. He is able to assist in dispensing medicines, and I hope will make a respectable doctor. As to our building, it has been *slow* in its progress, but when we consider the circumstances, I think we have great cause of gratitude. The stone are carried on donkeys about four miles, there being no suitable stone found nearer. The quarriers were pressed into government service, and we were thus detained for about two months. Then the stone they quarried were seized by government, till another five weeks of precious time was gone. Then, at last, came the great Moslem fast of Ramazan, when it is not lawful for them to eat from daybreak till after sunset. This lasting a month, you may be sure men are, under such circumstances, unwilling and unable to do much, and also the winter rains are so severe this season that much more time is lost in this way. Our stone cutters, too, were demanded by the government, and those who live in Latakiyeh were allowed to go. This, too, kept us back. So I brought men from another district en-

tirely, who are not subject to the draft in this place. We were thus enabled to keep constantly at work when the weather permitted. I then made a contract with the quarriers, when I found their stones and services were so often called for by the government, and now, when they send a policeman to take our donkey or stones, they no longer belong to the quarriers, but to us, and the cowasses (policemen belonging to the United States Vice Consul,) put on their swords, and do not *allow* of a stone or a single donkey to be arrested. Next week we will have sufficient stone for completing the house, I hope. The government ordered us to cease building till we would take out a firman, (*i. e.*, a charter), but we learned how difficult it is to get a firman, and preferred to violate Turkish law, and build without permission. The seven firmans (charters) which were asked for by the American missionaries in various places here for the erection of mission buildings, have all been refused. One man, a Mr. Adams, built a fine large mission seminary in Aintab, without a firman. We have two stories of ours built, except a few stones, and most of the stones are cut for the third story. As soon as the rains cease we hope to employ two or three builders, and I hope by the time this reaches you the house will be built. We have had for some time about sixty stone quarriers employed, and are trying to take advantage of every opportunity to hasten the work, as we know not what may interpose to prevent or delay us. Our little boy Gugus (George), the mortar boy, gets eleven cents a day. A man who digs or does general labor, gets twenty-one cents a day. Those who carry stone to the building get about twenty-five cents a day. Our chief mason gets seventy-two cents a day—the others get sixty cents a day. The stone-cutters have cut the stone for the second story at the rate of $20.40 for a superficial measure of *about* 114 feet long and 10½ inches high. So you may well see at these rates how the affair costs us.

We, however, were compelled to have three things—a girl's school, a boy's school, and a dwelling for one of the families; this all to be so constructed as to be separated from each other, yet to be on the same foundations and under the same roof, for otherwise we could never build all this with the amount which was allotted. Our tiles cost us over 10,000 piastres, as you will see in report, besides rafters. We could not think to put them on the second story, when it would cost us no more to put it on the third than the second story. There is an entrance for the girls, and a separate one for the boys, but either of them will serve as an entrance for the mission family. The price of the stones for the *third* story has been given by the missionaries from their private money, besides also paying for considerable of the work. Whatever family lives in it will pay the Mission $100 a year for it, and it will be a good investment for all the extra cost it is to the Mission. Besides, it would be quite impossible to conduct a boarding school without living in the house and having a personal oversight of everything. The building will be remarkably cheap. Our lots are valuable. We were compelled to buy several, so as to cut off all possible means of quarrel with the government in regard to the laws of *Keshif*—the overlooking of a house on another man's

lot. The lots were owned by Moslems. Now we will sell them to Christians, who will not bother us in this respect. We are afraid, however, that the government will not allow us to put on our third story. But as soon as we begin we intend to make all possible speed and finish it before they may be able to stop it. I have much to say, but brothers Dodds and Beattie will be writing you about their part of the work. Send us a doctor, and remember us in your prayers. Much love to each member of the Board and their families. Mrs. Matheny sends love.

Fraternally, D. MATHENY.

Rev. S. O. WYLIE.

KANSAS CORRESPONDENCE.

WINCHESTER, April 14th, 1868.

DEAR BRETHREN—I am able to report to your venerable Board, progress in the prosecution of this Mission. I continue, as heretofore, to preach the word every Sabbath day, in various localities in this vicinity. There is manifestly an increasing interest in our cause in this community. Several of the most prominent, intelligent and influential families in the neighborhood attend our preaching regularly and punctually, and contribute of their substance for the aid of our Mission. We are much in need of a church edifice. There is but one in the neighborhood, owned by the Methodists, and with the use of which we are kindly furnished one-fourth of the time. The balance of the time, we, in common with others, preach in school houses; but these, though large and commodious, are insufficient to accommodate the audiences that usually gather out.

I am about finishing a series of lectures on Infidelity, Spiritualism and Unitarianism. On the latter subject I have discussed the divinity of Christ, the divinity and personality of the Holy Ghost, the almighty agency of the Holy Spirit in Regeneration and Sanctification, a change of Heart in Regeneration and Conversion, and the whole subject of Baptism, including baptismal regeneration. These, and kindred subjects, are much agitated here, and the contest waxes warm at times.

Through the good hand of our God upon us, and through material aid generously furnished by kind friends, I have been enabled to procure for my family a comfortable home—an inheritance that excels in beauty. We would also express our gratitude to a kind friend in the Second Congregation, N. Y., who manifested his interest in this Mission, by donating to my wife one of Wheeler & Wilson's best sewing machines, which the U. S. Express company generously forwarded to us free of charge.

We are making arrangements for having an organization as soon as the lawful authorities can attend to it. We have here now thirty members, and several families are known to be on the way hither. We hope to be organized the ensuing summer, with at least forty members; and at the present ratio of increase, we shall have, by the time we are two years in the field, a self-sustaining congregation.

After a residence of ten months in this field of labor, having spent a

considerable part of a summer, and an entire winter, which has been short, mild and pleasant, and having seen the genial return of spring, the husbandman again tilling the soil and sowing his seed, and the prairies again decked in green, we are all much pleased, in every respect, with our location and prospects. The Lord hath done great things for us, whereof we are glad. Our prayer and hope are that the great Husbandman will cause the reformation vine to take deep root here, and grow, and flourish, and spread abroad and fill the land.

J. DODDS.

Ecclesiastical.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met in Allegheny, Tuesday evening, April 14th, 7½ P. M. All the constituent members were present at the constitution of the court, or subsequently appeared, except Buck, missionary to the North-West, Dodds, missionary to Syria, Elder, J. M. Johnston, missionary to the Freedmen at Washington, and M'Clurkin. Elders from all our congregations were present, except Clarksburg, Oil Creek, Rehoboth, Salem and Springfield.

N. M. Johnston was chosen Moderator. Present clerk continued. In lieu of sermon by the Moderator, three of the students—D. Gregg, Jr., D. B. Wilson and W. Gillespie—delivered pieces as trials for licensure.

The call on J. A. Black from Oil City congregation, was sustained as regular, and a commission, of which Dr. Sproull is convener, was appointed to present it, and any other calls, to him when next in our bounds. The call from Cedarville congregation on Rev. S. Sterritt, was presented and accepted. The clerk was directed to give Mr. Sterritt a certificate of dismission to Lakes Presbytery. Calls from Garrison and New Alexandria congregations on T. A. Sproull, were presented. The latter was accepted. A commission, of which A. M. Milligan is convener, was appointed to attend to the ordination and installation. The commission will meet in the New Alexandria church on the 3d Wednesday of June, at 11 A. M. J. W. Sproull was appointed to preach the ordination sermon.

Sunbury and Centreville branches were separated from Slippery Rock congregation, and formed into a missionary station.

Messrs. Gregg, Gillespie and Wilson, having delivered all their trials for licensure, were examined by W. Slater. After prayer, they were licensed in the name of the Lord Jesus Christ to preach the everlasting gospel.

Three of the students, S. R. Galbraith, W. M'Farland and R. J. George, delivered sermons, which were sustained as specimens of improvement. David M'Fall, having attended one session at the Seminary, was received under the care of Presbytery as a student of theology of the second year.

J. Galbraith was appointed member of the Board of Superintendents of the Theological Seminary.

The clerk was appointed to take charge of the money contributed to Synod's Traveling Fund. Those congregations which have not as yet contributed, will forward to him their quota before the meeting of Synod. Clerks of sessions will send, also, to him their statistical reports.

J. W. SPROULL, *Clerk of Presbytery.*

The report of the Committee on Supplies is as follows:

Pine Creek—April, 3d Sab. and May, 1st Sab., Wallace; May, 3d Sab., M'Auley.

Mahoning—May, 1st Sab., Black; May, 2d Sab., M'Auley, with assistance of Black to dispense sacrament.

Clarksburg—May, 1st Sab., M'Auley; May, 3d Sab., Wallace.

Jackson—April, 4th Sab., Wallace, and declare congregation vacant; May, 1st Sab., Hannay.

Poland—May, 3d Sab., N. R. Johnston.

Oil City—May, 1st Sab., M'Clurkin; May, 4th Sab., Black.

Centreville—May, 3d Sab., Hannay.

Rehoboth—Hannay, stated supply July and August.

J. C. SMITH, *Chairman.*

TREASURER'S REPORT.

WILLIAM WILLS, *Treasurer,*

In account with Pittsburgh Presbytery, *Dr.*

1867.					
Oct.	7.	For Balance on hand,.....	$63	65	
	"	" Cash received from Young Ladies' Missionary Society, Allegheny,.....	50	00	
	11.	" " received from Miller's Run, by Rev. J. Hunter,.....	18	74	
Nov.	30.	" " received from int. 5-20 U. S. Bonds, gold 31.50 and prem. 12.60,.....	44	10	
1868.					
Jan.	25.	" " rec'd from Neilsburg, by Rev. D. Reid,	9	20	
		" " " " Oil Creek, " "	5	47	
March	10.	" " " " Oil and Venango Cities, by Mr. W. J. Magee,.....	10	00	
April	8.	" " " " Ladies' Miss. Soc'y. of Allegheny, by Dr. Sproull,....	50	00	
		" " " " prem. on $1 silver,.....		35	
	13.	" " " " Wilkinsburg cong.....	7	45	
					$258 96

Cr.

1867.					
Oct.	10	By amount paid Rev. Jno. Wallace,.....	$ 5	00	
"	"	" " " " T. Hannay,.....	10	00	
"	12.	" " " Mr. T. A. Sproull,.....	2	50	
Nov.	7.	" " " " James Black,.....	7	50	
"	8.	" " " Rev. D. Reid,.....	37	50	
1868.					
Jan.	1.	" " " " A. J. M'Farland,.....	37	50	
					$100 00
		Balance on hand,.....			$158 96

PITTSBURGH, April 14th, 1868.

The 7-30 U. S. Bond for $500, due in January, 1868, I had converted into a 5-20 of the same amount, interest payable in July and January. The interest due on maturity of the bond was the expense of the exchange.

WILLIAM WILLS.

COMPLIMENTARY DINNER TO THEOLOGICAL STUDENTS.

WE copy from the *Pittsburgh Commercial* of March 20th a notice of a pleasant entertainment that followed the closing exercises of our Theological Seminary. The success of the Seminary is an object on which Mr. Miller's heart is set, and for which he spares neither his time nor his substance. The idea was a happy one to get the students, professors, Board of Superintendents, and other friends, together on a festive occasion, that they might cultivate a more intimate and mutual acquaintance, and encourage one another to greater diligence in their respective fields of service. We are sure this is the effect of this manifestation of Mr. Miller's thoughtfulness and liberality, and that the occasion will furnish matter for pleasing remembrance and conversation in future time.

"Yesterday afternoon, Walter T. Miller, Esq., of New York, Chairman of the Endowment Fund of the Theological Seminary of the Reformed Presbyterian Church, entertained the students of the Seminary at the Monongahela House, in this city. The examinations at the Seminary have just closed, and two young gentlemen will graduate from the institution. There are now about fifteen regular students, but the prospect is good for an increase next term. The Faculty and Managers are beginning to see some encouraging fruits of their assiduous labors. The Seminary is enjoying deserved success, and its friends confidently entertain the fondest hopes of its future usefulness and eminence as an institution of learning. At the dinner yesterday afternoon, plates were laid for about fifty persons. It is hardly necessary for us to say that Mr. Crossan, proprietor of the Monongahela House, provided the best that the season affords, for he is far-famed as a first class hotel manager. At half-past one o'clock the company sat down to the table. The divine blessing was asked by the Rev. Prof. Thomas Sproull, D. D., of Allegheny. After the substantials were satisfactorily "discussed," the genial and generous host of the occasion, Mr. Miller, in response to a neat sentiment, addressed the students. He briefly set forth his views on the wants of the Church in her ministry, and submitted some suggestions as to how the students may, in a practical sense, fully approve themselves as the heralds of the cross. Responses were also made by the Rev. Prof. Sproull, Rev. A. M. Milligan of Pittsburgh, Rev. S. Bowden of N. Y., and others. Among the guests we noticed the Rev. Prof. S. O. Wylie of Philadelphia, Rev. J. M. M'Donald of Sharon, Iowa, Rev. J. W. Sproull of M'Keesport, Rev. Joseph Hunter of Wilkinsburg, Rev. Thomas Hannay of Allegheny, Rev. J. S. T. Milligan, Rev. J. Galbraith, and Messrs. D. Gregg and D. Euwer, of Pittsburgh. The company then retired to the private parlors of the hotel, and after a short time passed in pleasant conversation, they took their departure."

Obituaries.

DIED, on the 5th of February, 1868, in the 79th year of his age, Mr. JOHN EVANS, an elder in the 1st Reformed Presbyterian Church, Philadelphia.

Mr. Evans was born in the County of Derry, Ireland. He was carefully educated in the principles and practice of our holy religion. His parents were members of the Presbyterian Church, and in early life he was received into full membership in the same communion. In 1822 he emigrated to this country, and soon afterward he acceded to our principles and testimony, and became a member of the church under the care of the Rev. Dr. Wylie, then the only Reformed Presbyterian minister in Philadelphia. He loved his pastor. Indeed through life it was a part of his religion never to grieve the heart of his minister, nor weaken his hands in his work. During the troubles of the division in 1833, he was greatly tried. Pastoral influence and personal friendship were employed to carry him with the defection, but his love of the truth prevailed. He remained steadfast, and yet through life he retained the confidence and friendship of his old pastor.

In 1834 the 1st Reformed Presbyterian congregation, then worshiping in Cherry street, called him to the eldership. The congregation was feeble, without a pastor, and composed of somewhat discordant elements; yet they harmonized in electing him, and for nearly thirty years, by his zeal, his self-denial, his affectionate intercourse, and his spiritual growth, he manifested the wisdom of their choice.

Mr. Evans was not a man of great natural gifts, nor of much worldly wisdom. Indeed, he could not learn the habits of this world; nor did he care for its doings, save as they were intimately connected with the honor of Christ, the interests of the church and true religion. His zeal to do good, his readiness to rebuke sin without respect of person or place, made him at times to appear odd to the thoughtless, and as too *strait-laced* even for some in the communion of the church; but his life was the best illustration of the fact that he realized that he walked in the *straight* and narrow path. For upward of thirty years he was a teacher of youth in the same building in the city of Philadelphia. Many to-day bless God, and many who have passed away from earth blessed God in their day, that they had been placed under his instructions. He sought as his great object to promote their moral and spiritual advantage; and he was blessed in his work.

It is worth while to inquire by what means a man like Mr. Evans—without great gifts either natural or acquired; without much of this world's goods; without social position; without worldly wisdom—could accomplish so much in the service of Christ; find so many opportunities to do good; gain the respect and confidence of the religious community in which he lived, and to retain that respect and confidence to the day of his death Those acquainted with him will readily answer: He was a *man of prayer*. A diary running through many years (discovered since his death), shows that he was in the habit of carrying all matters—great and small, personal or official—to the Throne of Grace. When he prayed he expected an answer, and when he received the answer he made due acknowledgment. *He was zealous.* What his hand found to do, he did with his might. To help the stranger; to counsel the erring; to visit the sick or attend to the affairs of the congregation, took precedence of his worldly interests and his personal comfort. *He was guileless.* In simplicity and godly sincerity he had his conversation in the world. He was incapable of dissimulation. Whether you agreed with him or not in the

manner of doing the thing, you never doubted his sincerity. This was to him through life a tower of strength. *He was spiritually minded.* His visits to the sick, his exhortations to the young, and his conversations with aged Christians made this manifest. His constant growth in Christian experience made him fruitful even in his old age. *He was consistent.* He lived his religion. One of our ministers, long and intimately acquainted with him—one who sat in the fellowship meeting which more than forty years met in his house, says: "I have no recollection of any word or act that was inconsistent with the guilelessness of the Christian, and which was so eminently characteristic of him."

Such was Mr. Evans. By the grace of God he was what he was. He is gone. His labors are finished. His bereaved wife and his sorrowing family are sorely smitten; and the congregation, where he prayed, and labored, and lived, will miss him. His praying is ended; but the prayers which year after year he placed in the hand of the great High Priest, survive him. They are a precious legacy, and they will bring down the choicest blessings of the covenant, both upon his family and the congregation. He was singularly honored in the circumstances of his death. He was permitted to work to the very last. With him, life and labor terminated together. The Sabbath before his death, in his usual health, he attended both the public worship and the Sabbath school. Toward the close of the service he was seized with a congestive chill, and on the Wednesday following his labors and conflict were ended. "Mark the perfect man and behold the upright; for the end of that man is peace."

COM.

MINUTES OF THE SESSION OF THE FIRST CONGREGATION, PHILADELPHIA, ON THE DEATH OF JOHN EVANS.

IT becomes our painful duty to record the death of our esteemed friend, John Evans, the senior member of our Session, which occurred on the 5th day of February last, in the 79th year of his age.

Our departed father was a member of this court for nearly thirty-four years, and for many years past its oldest member. He was born and educated in the Presbyterian Church in Ireland, but while a young man he acceded to the Reformed Presbyterian Church, to which he consistently and firmly adhered until the day of his death, always manifesting a sincere attachment to her distinctive principles. As an officer and a member in the church, Mr. Evans was honest, upright, consistent, and faithful; diligent and unwearied in visiting the sick, and ministering to their spiritual comfort. His place was never vacant in the house of God or in the social prayer meeting. He made conscience of punctuality. He "loved the habitation of God's house." His piety was genuine. It was not of that type, too prevalent in the present day, that lives by murmuring and complaining of the faults and failures of brethren. Although never in affluent circumstances, he was extremely liberal. His mite was never wanting, and was always cheerfully given. He was a man of prayer, "he walked with God." He was a man of peace—truly a *good* man—"an Israelite indeed, in whom was no guile." He was not a man of great intellectual endowments or of very extensive information, yet his conversation was always edifying. He enjoyed, in a very remarkable degree, the respect and esteem of all who knew him. He had literally no enemies.

For some time past his outward man has been evidently decaying, day by day, yet under all the infirmities of nearly four-score years he was in his place at the last meetings of Session and Consistory, taught his class in the Sabbath school, and occupied his place in church on the Sabbath morning

before his death. His latter end, like his life, was emphatically peace. He died in possession of all his faculties, and evidently in the full assurance of faith. "Teach us, O Lord, so to number our days that we may apply our hearts unto wisdom."

It is worthy of remark, that during the thirty-five years of our existence as a congregation, this is only the second instance we have been called to record the death of a member of our Session. While we regard this as a token of the goodness and long-suffering of our covenant God, we would desire to be thereby stirred up to greater diligence in his service.

MRS. MARTHA J. HUTCHESON, wife of the late Wm. Hutcheson, formerly of Pittsburgh, Pa., died in this city on the 22d inst. She was an exemplary member of the Covenanter Church, and a devoted friend of the sick and wounded soldiers during the war. She was in the daily habit of ministering to their wants and comforts. Her home was always the welcome abode of ministers of her church who visited the city. Her husband died a few months since, and now she, after a long, painful, and patient illness, has gone to join him in the spirit land. At her request, made a short time before her death, the same pall-bearers who attended her deceased husband to the grave, performed a similar sad office for her. They consisted of Gen. J. A. Ekin, Rev. B. B. Emery, Col. L. Lowry Moore, J. R. Barclay, J. S. Cooper, and R. J. Woodburn. The funeral services were impressively conducted by Rev. J. M. Johnston and Rev. Dr. J. G Butler. In the death of Mrs. Hutcheson the mission of the Reformed Presbyterian Church, (O. S.), and especially the colored people, have lost an earnest and a devoted friend. Her many friends in Pittsburgh, where she was so well and favorably known, will hear of her death with sincere sorrow. "Precious in the sight of the Lord is the death of his saints."—*Washington Correspondent of United Presbyterian, April 4th.*

AT the last meeting of the Lone Star Society of Fayetteville Academy, it was unanimously resolved that a committee be appointed to draft resolutions expressive of the feeling of the Society, relative to the death of R. J. GAMBLE, former teacher in this institution, and President of this Society—who died at his father's residence, Sabbath, Feb. 16th, 1868. The committee reported the following, to wit:

WHEREAS, It has pleased Almighty God, in Divine Wisdom to take from our midst one who was formerly the worthy head of this School and Society; therefore,

Resolved, That in the deceased we recognize one who, whilst in our midst, honorably and faithfully discharged his duties, and won the respect and esteem of all his pupils.

Resolved, That in his many noble qualities of head and heart, he left us an example worthy of our imitation.

Resolved, That the cause of education and morality has sustained an irreparable loss in the death of R. J. Gamble.

Resolved, That, although we sincerely lament his loss to his family and society, it can truly be said of him, "to die is gain;" and we regard this dispensation of kind Providence as a voice calling unto us, "be ye also ready."

Resolved, That while we mingle our tears with those of the bereaved widow and children, aged parents, brothers and friends, we also join with them in the fond hope of meeting him in a better and happier world.

Miss Ella Spivey, S. N. Hamilton, Miss Kate Frazee, J. C. Ochiltree, Ira Ayrs, *Committee.*

DIED, at the residence of his father, in New York, Nov. 25th, 1867, HUGH MULHOLLAND, son and last of the family of John and Mary Mulholland, aged 26 years, 2 months and 9 days.

He recognized in early life his baptismal obligations, by a public profession of the name of Jesus Christ. He was an earnest and diligent laborer in the Sabbath school till the progress of disease admonished him to retire. He suffered much and patiently till the Lord was pleased to call him home to abide with him forever. COM.

Notices of Books.

THEOLOGICAL INDEX; References to the principal works in every department of Religious Literature, embracing nearly seventy thousand citations, alphabetically arranged under two thousand heads. By Howard Malcom, D. D., LL.D. Boston: Gould & Lincoln, 59 Washington street. London: Trübner & Co., 60 Paternoster Row. 1868. 8vo. pp. 487.

A great part of learning consists in knowing the proper books to consult for information on any given topic. To furnish this knowledge is the design of Dr. Malcom's elaborate and carefully prepared volume. The book is *sui generis*, and fills a place entirely unoccupied up till the time of its publication. The student of the Bible will find it a valuable assistant. It presents at a single glance the literature of almost every subject with which he has to deal.

ANNUAL OF SCIENTIFIC DISCOVERY; or, Year Book of Facts in Science and Art for 1868. Edited by Samuel Kneeland, A. M., M. D. Same publishers. 12mo. pp. 331.

Every reader of books knows the character of the series of which this volume is the issue for the current year. It is enough to say that to those who desire to keep pace with the progress of science and art, the "Annual" of Gould & Lincoln is indispensable.

Notices, &c.

FRIENDLY PARTING.

THE Rev. Samuel Sterritt having given intimation to the people of his charge that a call had been made upon him by the congregation of Cedarville, in the Presbytery of the Lakes, which it was his desire to accept, and thus to be transferred to that place of labor, both branches of his congregation held farewell meetings, at which the most cordial feelings were expressed between the pastor and the people. And while the people were very sorry to part with a pastor who had had the oversight of them for twenty years, had baptized nearly all of their children, had preached to them the faithful gospel, and was endeared to them by many other considerations, yet inasmuch as it was his desire to remove to that new field of labor to which he had been called, they yielded to his wishes in the case, and as a testimonial of their regard for him personally, and of their appreciation of his labors among them, and of their earnest desire for his future usefulness and comfort, they made a present to him of more than one hundred dollars.

COM.

ACKNOWLEDGMENTS.

Allegheny, T. Gilleland, W. J. Steele, Jno. Aiken, K. J. Grier, W. M'Cune, S. Caskey, Jno. Boggs, 6; E. Steele, ½ 7; H. Knox, Mrs. M'Clelland, 7; Brookville, R. Campbell, 6; Brownsdale, Jas. Anderson, R. Dodds, Jas. R. Dodds, Mrs. Dickey, 6; Buena Vista, R. Finney, 6; Burrel, A. Miller, 6; Canonsburg, G. Burnside, 6; Chandlersville, R. Ardrey, J. R. Willson, 6; Cherry Valley, S. George, 6; Clarksburg, R. Henry, 6; Coldenham, M'L. Bowden, 6; Cool Spring, H. Millan, 6; Culmerville, Mrs. Cunningham, 6; Dubuque, Mrs. Robinson, 7; East Brook, Jno. Martin, 6; East Topsham, Mrs. Dickson, Jno. Lang, Miss Nutt, P. M'Niece, 6; Elizabeth, J. Elliott, sr., 6; Elder's Ridge, Mrs. Henderson, 6; Ellsworth, Isaac Kirkpatrick, Martin Knight, 6; Enon Valley, A. M'Keown, Jas. Cook. 6; Erie, Rev. Jos. Pressly, 6; Etna—H. Miller, 6; Flackville, R. Hunter, W. Glass, W. W. Glass, J. F. Glass, T. Armstrong, 6; Grand View, W. J. Anderson, ½ 7; Goheenville, S. Robertson, 6; Greensburg, J. Neillie, 6; Hickory, W. Connor, 6; Horton, Mrs. Beckett, 5; Harlansburg, R. Wylie, 7; Indianapolis, W. H. Fulton, 6; S. S. Engles, 6; W. C. Euwing, 5; Indian Run, E. Matthews, J. W. Mayne, W. Boyd, 6; Jordan's Grove, R. B. Cathcart, 7; Mrs. Lynn, 6; Lansingburg W. J. Bowden, 6; Lisbon Centre, W. Robinson, J. Smith, S. Brown, 6; Lucesco, J. Ford, D. M'Ilroy, Rev. R. Reed, 6; Mercer, J. Hutchinson, 6; Montreal, D. M'Lachlin, 7; M'Keesport, J. G. M'Connell, J. M'Connell, 6; M'Indoes Falls, R. Dickson, 6; New Alexandria, J. Temple, J. M. Elder, J. H. Steele, S. Patterson, 6; New Galilee, J. Acheson, R. Porter, 6; New Concord, D. B. Armstrong, G. Thompson, R. Speer, J. Bell, M. D., J. B. Galbraith, R. Galbraith, C. Galbraith, R. Law, 6; M. Workman, D. Stormont, W. George, 7; North Jackson, J. B. Jordan, 5; A. Ewing, A. Gault, J. E. Gault, Wm. Young, Rev. S Sterritt, G. Ewing, J. Ewing, 6; N. Washington, R. Osborn, 6; New York, 3d cong., J. W. Loudon, S. May, S. Carmichael, Mrs. Biggam, 5; W. Eccles, Mrs. Bolan, R. Leshman, A. Knox, M. Knox, J. Withersporn, A. M'Niel, A. Greer, S. M'Ilhattan, R. M'Clintock, J. Thompson, J. M'Bride, T. Liddle, J. Jacks, Mrs. Graham, M. Strachan, J. Mulholland, Mrs. Gillespie, T. Bell, A. Bowden, Rev. W. J. Ferguson, S. M'Conkey, J. Blake, W. Willson, J. Laird, R. Reynolds, W. Neilly, H. Carlisle, J. Carlisle, W. King, J. Christy, J. Thomas, M. M'Intyre, W. M'Afee, A. Bowden, J. Beckett, A. Frazier, M. Henry, M. Willson, P. Gilmour, Mrs. Caldwell, E. Pollock, A. Williams, R. M'Cullough, J. W, Dougan, H. Glassford, W. T. Miller (two copies), 6; Noblestown, J. Slater, 6; Norwich, J. M'Cartney, 7; T. Magee, ⅔ 7; Mrs. Stewart, 4; Mrs. Magee, A. Stevenson, 6; Philadelphia, R. Willson, J. B. Stewart, J. Stevenson, 6; Pittsburgh, S. Green, 6; Poland, J. M. Davis, J. G. Smith, E. Guthrie, J. Guthrie, 6; Port Huron, B. Hunter, 6; Rose Point, J. Love, 6; Rochester, F. Wark, ⅔ 6; Miss Gray, 6; Russellville, J. M'Connell, 6; Sherersburg, J. Copeland, 5; Mrs. Copeland, 6; Smith's Ranche, R. Aiken, ½ 8; Southampton, P. Conner, 6; Sonya, S. Morrow, 9; St. Clair, G. Hamilton, 6; St. Louis, J. Moffat, ⅔ 6; Staunton, J. Hill, 6; Titusville, Rev. D. Reed, M. Stewart, J. Boggs, 6; Mrs. Wright, ⅓ 7; Topsham, H. R. M'Niece, D. Lang, 6; Tranquility, W. B. Glasgow, 8; Union, J. M. Sproull, 6; Venice, Jno. George, Mrs. Scott, J. Scott, J. Wallace, Rev. W. Slater, W. G. Thompson, 6; Walnut City, James M'Connell, 7; Washington, M. R. Stevenson, 5; R. M. Stevenson, 6; W. Lebanon, S. Henry, 6; W. Barnet, M. J. Harvey. 6; Wilkinsburg, C. Coulter, Mrs. Wadsworth, 7; W. M'Cully, J. Ward, D. Osborn, 6; W. Barnes, 5; W. Galway, J. R. Calderwood, 7; Xenia, Rev. R. Bruce, 6.

☞ A call has been moderated in Conococheague congregation—Philadelphia Presbytery—in favor of J. A. Black.

☞ The address of Rev. H. H. George is, 109 Clinton St., Cincinnati, Ohio, and not Box 2595, as before.

NEW CASTLE ACADEMY.

An English, Scientific and Classical School.

The Summer Term, of ten weeks, will begin on the *first Tuesday of May* next.

NEW CASTLE, PA., April, 1868.

RECEIPTS FOR FOREIGN MISSIONS.

1868.			
March 23,	Ryegate and Barnett congs., per John Macklam,	$ 52	00
April 5,	Sharon cong., Iowa, per A. W. Cavin,	10	00
" 5,	S. P. Hensleigh, Morning Sun, per do.,	10	00
" 9,	Wilkinsburg cong, per Wm. Wills,	17	51
" 9,	Female Miss. Society of Allegheny cong., per Rev. T. Sproull,	100	00
" 9,	Kortright cong., New York, per Rev. J. O. Baylis,	31	75
" 11,	Sterling cong., N. Y., per John Hunter,	11	25
" 11,	Female Miss. Society of do. per do.,	10	00
" 15,	Amount contributed by the children of the Sabbath School of 2d cong., New York, per John Kennedy,	142	71
" 16,	Syracuse cong., per Rev. J. M. Armour,	6	00
" 18,	Brookland cong., Pa., per Rev. J. W. Sproull, $9 75		
" 18,	Glade Society, " " " " 6 55		
" 18,	Chartiers Society, " " " " 4 00		
" 18,	N. Washington Soc., " " " 4 00		
	——	24	40

RECEIPTS FOR LITERARY FUND.

1868.			
March 27,	Bloomington cong., per T. N. Faris,	$ 5	00

WILLIAM BROWN, *Treasurer*, 1635 Locust street, Philadelphia.

RECEIPTS FOR SOUTHERN MISSION.

1868.			
March 19,	Old Bethel cong., by Robt. Lyon, per Rev. D. S. Faris,	$20	00
" 19,	Jas. Reynolds, New Concord, Ohio, per Rev. J. W. Sproull,	15	00
" 19,	Jas. M'Knight, 2d cong., Phila., per W. Brown,	10	00
" 23,	Ryegate and Barnet, per John Macklam,	30	25
" 26,	Clarksburg, per Alex. Gray,	5	00
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" 14,	" " " "	36	50
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DANIEL EUWER, *Treasurer*, Allegheny, Pa.

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THE Reformed Presbyterian AND Covenanter.

JUNE, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

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THE

Reformed Presbyterian and Covenanter.

VOL. VI. *JUNE, 1868.* No. 6.

UNION, PEACE AND TRUTH.

THE three words contained in our title represent three ideas, that enter largely into the subject which now engrosses the attention of the Christian community. That subject is organic, ecclesiastical oneness. To a degree beyond anything known in former times, the churches are aroused to the unseemliness of schisms in the body of Christ, and to the necessity of efforts to remove them. Reason and feeling unite in pressing the subject on the understanding and conscience of every lover of Zion. The movement is working deep in the hearts of the pious, and, gathering strength as it proceeds, it is becoming a power so mighty that no opposition can long stand before it.

All whose opinions are worthy of notice, agree that the three ideas mentioned above must be elements in the movement in order that it may be successful. But all do not agree in what proportion they are to be employed. Here is the point of divergence. Until this question be settled on scriptural ground, little progress can be made to accomplish the desired end. It will be like the building of the tower of Babel, after the confusion of tongues. The workmen, though aiming at a common object, in place of aiding, will hinder one another; what some are building others will throw down, and the result, as of old, will be dispersion and weakness, not union and strength.

There may be organic oneness without peace. This is the state of things that has produced disruption in so many ecclesiastical bodies. They were visibly one, but owing to defectiveness somewhere in the bond of unity, it failed to keep out contention and strife. The divellent were too strong for the concentrative forces, and the body was rent assunder.

There may be peace where there is not visible unity. The various denominations of evangelical Christians can live and work side by side, and have done so, with little animosity or hostility toward each other. Their members can meet on the common ground of Christian fellowship, and promote their mutual welfare. We have seen those who, in times of

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ecclesiastical strife, would scarcely speak to another, when separated by denominational lines, drop their contentions, and love as brethren.

There may be both unity and peace without truth. The Church of Rome is an example of this. She boasts of her unity, and she has the power to perserve in a good degree concord among her members.

There may be truth without visible oneness. This is the condition of things now in the churches constituting the Presbyterian family. They consist of several organizations, but unquestionably among them, in the aggregate, the truth is held. . . .

From the subject presented in these different phases, we are not to infer that visible unity is a hindrance to peace; or that the church united and living in peace, cannot hold the truth. Such inferences would be wholly unwarranted. It is the normal state of the church to be united, enjoying peace, and holding the truth. Neither are we to ascribe the present unnatural condition of religious society to entire indifference to any of the three leading elements mentioned above. The pious everywhere "love the truth and the peace," and they long to see sectarianism rooted out of the church, that she may be visibly, as she is really, one. The mistake arises from giving undue preponderance to some one of these ideas, and detracting in the same proportion from the importance due to the others. We propose, in this paper, to attempt the difficult task of exhibiting them in their proper adjustment, in order to secure a united church, holding the truth and enjoying peace.

I. Union. The church should be united

1. In Principle. Principles are the bonds of all associations. In human organizations the terms of agreement are prepared by those who propose to enter into them. These may be few or many, according to the pleasure of those who adopt them; but it is necessary that they should, in their number and character, conduce to the object contemplated. The church is in this respect an unique organization. Her terms of agreement are laid down by her Head, and do not admit of either increase or diminution. There are certain principles that belong to her constitution, and these must be set forth and assented to by her membership, in order to have harmony and energy, as a great spiritual power appointed by Christ. The church is "the pillar and the ground of truth." "There is one faith."

It is for this end that subordinate standards are prepared by the church. They set forth, as understood by her, the principles on which it is the will of her Head she should be constituted. They are the confession of her faith, and the bond of doctrinal unity by which her members are held together in one body. These principles clearly understood, and cordially embraced, are the means by which "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

2. In Practice. Principles are the reason and rule of men's actions. They who agree in principle will act alike, because they act from the same cause and according to the same rule. It is no uncommon case, however, for the professors of the same faith to differ widely in their practice. There is far less diversity in the views of the several Presby-

terian churches on the teachings of the Scriptures in regard to matters of faith, than in regard to their practical requirements. In faith they are nearly the same, but in practice they are far from harmonious. The Westminster Confession of Faith is substantially the confession of all these churches. Why then are they not one united church? The reason is, they interpret the symbol of this faith differently, and each church acts out its own interpretation.

It is just here that a mistake occurs, that has wrought injuriously to the integrity of the visible church. The sentiment is very common, that if men agree in holding substantially the same formularies of truth, they may be safely allowed a good deal of latitude in their respective modes of applying the truth held. Indeed a right to do this is claimed as essential to religious freedom. It is this right exercised that has broken up the visible oneness of the church.

It is by the application of a principle that we ascertain how it is understood and held. Take for illustration the principle that the psalms are appointed to be sung in the worship of God. Many apply this principle in the way of excluding from the matter of praise every thing but the book of Psalms. Many, on the other hand, apply it as warranting the use of uninspired hymns. This difference in practice produces diversity. Two cannot walk together except they be agreed. True ecclesiastical unity requires agreement in the application of principles as well as in the principles themselves.

3. In Discipline. Error and immorality both come under the notice of the church, as requiring the exercise of discipline. It is not every thing wrong in either principle or practice, that calls for censure. The preaching of the word is a means of correcting the mistakes that men are prone to commit in regard to both doctrine and duty. In order to preserve the church united, the lines should be clearly drawn between those offenses that are to be cured by the word, and those that require discipline. It would be an exemplification of any thing but unity, for one part of the church to apply discipline to acts, that in the other part are suffered to be done with impunity. It would be still worse for one part to hold as right that which another part censures as wrong.

It is plain from these views, that the rule of disposing of the psalmody question, that is now recommended by so many conventions, will fail of accomplishing its object. So long as it is held, that it is an innovation on divine institutions to sing anything in the worship of God but what is contained in the book of Psalms, consistency requires that everything else be excluded by the discipline of the church. An innovation on a divine institution is too grave an offense to be tolerated as a matter of forbearance. But where would be the unity in a church, in which the same practice would be both censured and commended? It would bring discipline into contempt, and make the church the scene of strife and every evil work.

Let us then have, in order to a united church, these three points definitely settled. What are the principles that enter into our public professions? How are these principles to be applied? And to what extent and how is discipline to be exercised, in order to exemplify and

preserve true ecclesiastical unity? These questions being settled, the church is in a condition to keep the unity of the Spirit in the bond of peace.

II. Peace. The church longs for peace. It is indispensable to her prosperity. It is the gift of Christ her Head to her, and her ultimate possession of it is secured by promise. "Peace I leave with you; my peace I give unto you." "They shall delight themselves in the abundance of peace." For this blessing we are commanded to pray and to labor. "Pray for the peace of Jerusalem." "Endeavoring to keep the unity of the Spirit in the bond of peace."

What it is that constitutes true peace in the church, is a question now of great practical importance. We have already shown that it is not inseparable from visible unity. There might be organic oneness, and yet the church be torn with internal dissensions; and on the other hand, the church may be visibly in a lukewarm condition, and yet a high degree of peace be enjoyed by her members. Still the ideal of the church living in peace can never be fully realized until she become visibly one. Aware of the importance and difficulty of this question, we propose to give it a careful and candid examination. It will facilitate our object to present it first in its negative aspect.

The absence of judicial trials and censures is not certain evidence that the church enjoys true peace. Where there is this peace there will be, of course, no censures, because there will be no need of them; but it is easy to conceive of a state of things where censures are omitted through unfaithfulness in the rulers. And in the present low state of religion, it is generally the case that the omission arises from this cause. Now where no one is called to account for error or immorality, there is a state of quiet; but where there are causes why the censures of the church should be applied, and yet this is not done, that quiet is far enough from the peace that Christ has promised. "O that thou hadst hearkened to my commandments; then had thy peace been as a river."

Again: This peace does not consist in an agreement to differ amicably on some points on which there is a diversity of views. This statement is in direct opposition to the measures that are now generally adopted to unite the church. There is no doubt that by such agreement outward unity might be effected. The several bodies consenting beforehand to make all points of difference matters of forbearance, they would be relieved from the application of discipline, and even fierce, angry disputation with one another, in regard to these points. But this would not be the peace that is promised to the church. Paul found a state of things like this in the church at Corinth, and he severely reproves it. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpretation. Let all things be done to edifying." 1 Cor. 14: 26. Suppose the psalmody difficulty was compromised in this way, would peace follow union? In the same congregation there might be some of both views. To suit both parties they might agree to sing psalms one part of the day in public worship, and hymns the other part. Acting from principle, the psalm-singing part would remain si-

lent while the other part would be singing hymns. In such a state of things, could the church be said to enjoy peace?

Take another case. Suppose that Covenanters would for the sake of union agree to make the subject of voting a matter of forbearance. They believe that it is a practical denial of Christ's kingly office to vote under the present constitution. But they consent, for the sake of union, to hold fellowship and sit at the Lord's table with those who thus persistently deny Christ. Could this be called peace? Whatever it might seem to be on the surface, underneath are the elements of strife and discord.

Three things are necessary in order to secure permanent peace. A knowledge of the truth and its right application—love to the truth, both in principle and practice, for its own intrinsic excellence—and fidelity to Christ and his cause. Those who know the truth and feel its power, will love it; and loving it they will love all who embrace it; and in acting faithfully to Christ, they will receive his Spirit in the spirit of peace. "Love the truth and the peace." "The wisdom that is from above is first pure, then, peaceable; and the fruit of righteousness is sown in peace of them that make peace."

III. Truth. The truth is a sacred trust committed to the church. "Contend earnestly for the faith once delivered to the saints." "Hold that fast which thou hast." "Strive together for the faith of the gospel." By no warrantable process can these terms be made to mean only a part of what Christ has revealed in his word. It is a rashness that savors of impiety, to attempt it. Who will dare to say that Christ as the Prophet, has revealed doctrines to the church that she may leave out of the profession of her faith? For whatever end the truth is given, it is all given, and all necessary, for that end. Our Lord means the whole truth, when he prays to the Father to sanctify his people through the truth. He tells them that they "shall know the truth, and the truth"—not a part, but the whole truth—"shall make them free."

We make a distinction between an ignorant and an intentional exclusion of truth from the church's standards. Beyond all question, the latter is the more inexcusable. We cannot well conceive how greater dishonor could be done to Christ, than by sacrificing any truth that he has revealed in his word, for any good end, not excepting the outward oneness of the church. The interpretation of such an act would be, that we know better than Christ what is necessary in order that the church may be visibly one. It would be a reflection on his wisdom, as though he had erred in excess—revealing some doctrines that tend to divide rather than to unite the church. Can efforts, however well meant, that slight the teachings of the great Prophet, secure his peace and blessing?

It is of no weight in reply to this, that all do not agree as to what is the truth; for we are dealing with the consent of those who profess to believe the truth they propose to give up for the sake of union. And it is just in this quarter that there is now the greatest danger. Truth let fall from the church's creed, is truth denied; and not unfrequently becomes truth opposed and scorned. "It had been better for them

not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."

Let all who are seeking the welfare of Zion in these times of trouble, keep their eyes steadily fixed on the three cardinal points of union, peace and truth. Let each have its place in their labors and prayers. Let it be our aim to unite the church on the basis of truth, in order that she may enjoy permanent peace. In this way, and in no other, the long expected time will be hastened on when "the watchmen shall lift up the voice, and with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion."

THE MOVEMENT AGAINST SECRET SOCIETIES.

THE National Convention of Christians opposed to secret societies met, as per announcement, in Pittsburgh, on Tuesday, May 5th, at 7½ P. M. The object of the meeting was stated and a permanent organization effected. Friends of the movement from different States and representing different denominations, were present. The attendance during the sessions, considering the inclement state of the weather, was good. Arrangements were made for publishing the proceedings of the Convention, tracts, &c., for a systematic organization throughout the land, and for the holding of the annual meeting in 1869.

The proceedings throughout were characterized by earnestness. The members appeared to realize the magnitude of the evil to be removed, the greatness of the opposition to be encountered, the little probability of speedy success, and the necessity of determined, systematic effort. The meeting recalled to mind the anti-slavery conventions of other days, in which many of the persons here present had taken a prominent part, and which became only the more influential as they became the more unpopular. This earnestness accounts for the remarkable, yet delightful, absence of mere declamation, so often mistaken for eloquence, and of violent invective, so often mistaken for argument. The speeches were made because felt. The facts presented warranted the statements made.

The opportunity afforded for seceding Masons to give their experience, and availed of, did much to make the meeting interesting. Mr. Baird, who had the experience of seventeen degrees of Masonry, addressed the convention for about an hour. He answered the assertion, that the Morgan abduction was an exception, and such acts are not authorized, by the following instance, which came under his own observation:

"Men have sometimes confidentially and quietly said that Morgan's book was true, and they have been dispatched on the pretense of a letter to another lodge, and drawn away like the charmed frog by the serpent, with their own death warrant in their hands, up to the executioner. I once knew a single man, a carpenter by trade, who was employed to build a shop and receive his money when the work was done. The work was finished on Friday evening, and his employer said

he would borrow the money on the next lodge night—Monday evening following. About ten o'clock brother Forgie came to me and said, I have a great offer. They offered to make me Knight Templar free of expense. I have just one hundred and thirteen dollars, besides I will get forty dollars from my employer, so I will have quite a little sum ahead. I want you to be there when I am initiated. I said I cannot be there, as I have not got that degree. When it comes to that degree the lodge will be closed and a new programme opened, of which I shall know nothing. When we came to exchange hands at parting brother Forgie was upon my left hand. I never saw him again. I asked a brother what had become of brother Forgie. He said he had stepped out. I said, what do you mean. Said he: 'He has come to us.' This money was appropriated to the lodge, and half given to Smith, his employer. I have seen this man afterward using Forgie's plane and hand-saw. These things are done under the cover of the law, because Masons are in office wherever they can get. They aim to get offices of trust and the highest places of the Republic."

Rev. Mr. Roberts, of Rochester, N. Y., related an incident which was told him by a lady on her death-bed, and sworn to before a magistrate in his presence. It was to the effect that she formerly resided in the village of Bristol, Pa., and occupied a portion of a house used as a lodge. One evening a stranger came to the house and was told by the Master Mason, that they would send for him when they wanted him. She took a place from a station where she could see into the ante-room, and saw him enter. After some conversation, during which the man said, "I never said it," and "I never did it," his throat was cut and his body taken to the river.

The willingness with which the members of different denominations acknowledged the influence these societies have in the church, was a good omen of success. An evil frankly admitted is half removed. A presiding elder, it was stated, acknowledged that Masonic influence had much to do with the making out of the appointments in the conference where he was. In a difficulty between a pastor and his people in a western State, a Masonic lodge supported the former against the latter. A pastor sued his congregation for his salary. Knowing the influence of the lodge to be all-powerful, he connected himself with it first and then gained his suit; what the church courts could not do, Masonry could. Such is the power these societies exert in the church, that but a very small proportion of ministers in the different churches in the country dare show any sympathy for the movement, even though they feel deeply interested in it. The unanimous opinion of the Convention was, that the church of Christ must first be purged and thus our country redeemed.

It seems strange that the persons who have grown gray in the anti-slavery movement, who have battled all their lives in the temperance cause, who to-day are earnest for the christianizing of this government, are the same persons who now in old age are inaugurating this movement. Their whole lives have been spent in opposing sin in different forms, and now, when other men cease from active labors, they are only preparing to labor the more. Such men should always be honored, respected and consulted.

CONTENDING FOR TRUTH.

A ZEAL for the propagation of truth will prove the desire of the Christian for its preservation. To disseminate the word of God is a duty binding upon the follower of Christ at all times, and under all circumstances. As our peculiar principles are embodied in the very heart of the divine word, it is obligatory upon us not only to receive them, but also to strive that others may acknowledge and embrace them as true. A studious concealment of despised and unpopular truth for fear of loss or disgrace, is dishonorable in the case of any one, much more in the case of us, who profess so much. What Christ has spoken to us in secret, we must publish openly. We must confess Him before men. Opposition will undoubtedly be the result, but it must be borne. All attempts that were ever made to obtain peace by suppressing peculiar principles, or concealing them, have been uniformly productive of harm. We must own truth, when it is opposed and trampled upon; we must choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Some of Christ's faithful followers may not be able to answer in words all the objections which the enemies of our position bring against it, but they can in a consistent life silence opposition. If they cannot say much for their Master, they can live for him. If we expect others to respect despised truths, we must first respect them ourselves. A timid, wavering, half-hearted attachment to principles, is worse than open opposition. The best evidence any genuine, true-hearted Covenanter can give to his belief in his profession to his brethren in the church and to "those without," will be its exemplication in a devout, holy and humble life. When a godly peace rules in the heart and in our congregations; when an unfeigned charity, which is first pure, then peaceable, links the members together, we have a noble defense of the faith, and an effectual means of its preservation. But when Covenanters conform to the fashions of the world, and "back-bite and devour each other;" when they are more concerned about a respectable congregation, than a pure, holy spiritual church, then the glory of Zion departs. The Gothic form and towering spires of many "churches" are no hopeful sign of the times. One may imagine a Jesuit will feel a secret satisfaction in observing these splendid structures, with their choirs, organs and operatic music. It will be well if there be no popish leanings within their walls. The true beauty of a "church" is found not in these things, but in the purity, firmness and fruits of the faith of her members.

We should "contend" for despised truth earnestly, not angrily, not with a proud, uncharitable, bitter, censorious spirit. If we are the true sons of our sires, who amid sufferings manifold, "witnessed a good confession," we will exemplify the same spirit they did. While we boast that their principles are ours, let us evidence to all gainsayers that we possess their spirit of love to Christ and the brethren and to all men, by a daily walk and conversation becoming the gospel. Hatred of brethren, or of those who differ from us, is not the fruit of gospel principles.

The truth of our peculiar principles cannot admit of silence regarding them on the part of those who know their value and importance. It is comparatively easy in our day to profess them, and to manifest apparent zeal in their behalf, but the case was entirely altered in the persecuting times. Then it required no small share of self-denial and moral daring to face the scaffold and the rack, and to brave the bold contempt and bitter scorn of the world. The pages of Scottish ecclesiastical history teem with the suffering and moral heroism of our fathers. The love they bore to the cause of "the faithful and true witness," enabled them to stand serene and unshaken when undergoing the dark examination—cheered them amid the gloom of the dungeon, from which the light of heaven was withdrawn, and deprived the rack of its torture, and the scaffold of its ignominy. The gracious principles which they exemplified, must be deeply rooted in our hearts, in order that "we may stand in the evil day." Without them we are neither true Christians nor genuine Covenanters. He that possesses both their principles and their humble, unaffected piety, is alone worthy of their name.

The times demand that we should hold fast our principles. Let us, therefore, be steadfast, and fearless in our adherence to them. It is not for us to measure the amount of our influence, or to estimate its result. We are on the winning side, no matter whether as a party of religionists we fall or triumph. The work is the Lord's; if we desert his cause, he can raise others who will be more faithful. Let us be men of faith and men of prayer. We have the truth, and we can challenge the world to convict us of error from the pages of the Bible. Our principles have a glorious future before them. They alone, accompanied by the divine influence, can bless mankind, and heal the moral wounds of our sin-stained world.

In order that Reformed Presbyterians may perform their part right in contending for truth, it is indispensable that they be extensively and intimately acquainted with their peculiar principles as a church. Far am I from wishing that these principles should so receive such attention as to withdraw the mind from the more immédiate and momentous concerns of personal religion. What I desire is, not a zeal which lives and prospers in the region of ignorance, but a more accurate and more extensive acquaintance with truth and facts, the Bible and our peculiar principles being perused, the one in connection with the other; the Bible being the text-book in the one case, and our standards, with such books as throw light on them, being the other. Such a study cannot but have a favorable influence upon personal religion. It will bring the mind in contact with the sayings and doings of worthies who were distinguished by a pure and enlightened piety—men who lived lives of faith and of prayer, and who were not more remarkable for their public spirit than for their cultivation of communion with heaven, and their eminence in practical holiness. Such a study is absolutely necessary, in order that we as Covenanters may act well our part amid the movements in the world, that are now going on.

C. S. D.

COLOSSIANS 2:4.

"As ye have therefore received Christ Jesus, the Lord, so walk ye in him." To receive Christ the Lord, is to accept of him as he is offered to us in the gospel. The receiving of Christ puts the receiver in a new position. "As many as received him, to them gave he power to become the sons of God." From this standpoint we are to view all believers as the sons of God.

In the first place. The love of God stands uppermost; it is from everlasting, and is immutable. Man is changeable and does change, nevertheless his salvation is sure. For them who Christ loves he will love unto the end. The love of God is the very foundation of our salvation, for if he had not loved us, he never would have sent his Son to make an atonement for us.

> "Unchangeable is love divine, time makes it not decay,
> For those whom once the Lord doth love, he them doth love for aye."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

In the second place. As a Father he provides and protects us. This view of the subject opens up the whole plan of salvation, and it appears to me like the water the prophet saw, first to the ankles, then to the knees, then to the loins; and "afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." We may stand on the banks of that river and look every way, and we can see nothing but the love of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." What wonderful love! It attracts the attention of the angels in heaven. "Which things the angels desire to look into." What wonderful provision God has made for his people! All they need, both as it respects time and eternity. The reading and the preaching of his word, the sacraments and the communion of saints, prayer and praise—in the enjoyment of these, we stand on the banks of life's river, and look with a longing desire to pass-over and enter the promised land. In the right enjoyment of the ordinance we have the first fruits, the foretaste of heaven begun on earth. Paul has well said, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better;" having tasted of its sweetness, he longs for its more full enjoyment in heaven. The protection is ample. "Lo, I am with you always, even unto the end of the world." Amen. This was promised by our Lord to his apostles, but is good to all true believers. To those who trust in him, the principle is true, that all things work together for good to them who are the children of God. "But the Lord is my defense, and my God is the rock of my refuge." "If God be for us, who can be against us?" To the believer it is a matter of indifference who is against him.

"So walk ye in him," is next to be considered. Walking with God implies communion and fellowship with him. "Can two walk together

except they be agreed." This intercourse begets a likeness to God, a conformity to his laws, in obeying his commands. "If ye love me, keep my commandments." The believer is in good company. He is with a friend upon whom he can depend. It is said, if you want to find out how much a friend loves you, put your hand into his pocket and then you will know, for it is a very tender spot. But you may put the hand of faith into Christ's pocket and take out all you want, and the more you take out the more Christ loves you, and the more is in store for you. The bank is inexhaustible. The funds never run low. Its notes stand always at par. The more you draw out the more is in store for you, and it is still overflowing. "Open thy mouth wide and I will fill it." "Drink; yea, drink abundantly, O beloved."

To walk with God is heaven begun on earth. Enoch is one of the most remarkable characters in the Bible. He walked with God for the space of three hundred years, or so walked that he pleased God, and "was not; for God took him." It is no wonder he did not die the common death of men, for his sanctification must have been far in advance of all others. Think of this man Enoch! what a life his must have been; three hundred years in holy communion with his God! He passed into heaven without going through the dark valley. He was not, for God took him. "So walk ye in him" implies a delighting in God. The Psalmist says, "I delight to do thy will, O my God." And this arises from the love of God shed abroad in the heart. The more we have of love in our hearts, the more we delight in the company of the objects we love. For there is a growing assimilation between Christ, the living Head, and all true believers. "Because I live, ye shall live also." Oh! that we all would walk so as to please God. ‡

Selections.

ON PLEASING GOD BY FAMILY HOLINESS.

Concluded from page 106.

A THIRD consideration in favor of family holiness, is, that the marriage union is made the emblem of the Saviour's union to the *church*. Paul calls this "a great mystery;" and it would be *more* than mysterious, if no husbands and wives cultivated the beauty of holiness. But the apostle, when he wrote, was no doubt thinking of Abraham and Sarah—of Zacharias and Elisabeth—of Joseph and Mary—of Aquila and Priscilla, when he assumed married life as the emblem of the Saviour's love to the church. He was also evidently calculating, like Peter, that believing partners would live as heirs together of the grace of life.

Now, it is just as necessary that this fine emblem should be kept a *fine* emblem, and that the use of it should be as much justified at present, as formerly. There must be holy families now, if it is to be an instructive emblem; and if it is to continue beautiful as a figure, there must be amongst us, in fact, some of the *beauty* of holiness.

ow, I do not hesitate to affirm, that this emblem from marriage
pressly for the sake of the married who are true believers; and
d in the Bible to be a preventive to them against all unkindness
ndifference.

lievers, whether male or female, cannot grow in grace and main-
good hope, without coming often to the Saviour. He has, there-
taken care that they must meet him on grounds that will shake
remble, under the very knees of an *unkind* husband or wife. For
ever they appeal to his love, he tells them it is *conjugal* love, and
upon them to imitate it in their own conduct and temper. He
s that they cannot be happy unless they each taste his love; and
fore he makes their individual enjoyment of it depend in a great
ire on their being rooted and grounded in mutual love. "Even
rist loved the church," is, therefore, a maxim that cannot be
understood, nor fully enjoyed, by husbands or wives who do not
rule their own spirit. Indeed, they are made to feel, both in
prayer, and at the sacramental table, and in the state of their
on Sabbath, and through the week, that peace with God and
at home cannot be combined; that frowns and clouds upon their
prevent smiles upon the face of the Saviour; that bitter and
words at the fireside, spoil the sweet promises in the closet;
hat the Holy Spirit does not witness adoption, when their own
witnesses passion against them.

the other hand, and with infinitely more pleasure, I proclaim the
that wherever there is a conscientious effort to live and love as
together of the grace of life, no state is so favorable or condu-
o personal enjoyment in religion, as married life. It is just as
able to holiness on earth, as it is *unnecessary* to holiness in heaven.
ven cannot do with it, the earth cannot do without it.

ving thus laid down some general and genuine principles upon
ubject, I would now endeavor to commend and endear family ho-
, on the ground of its beauty and sweet influence.

reference to each other, husbands and wives should conscien-
y cultivate the beauty of holiness, with an express view to please
There is real beauty in mutual love, in mutual confidence, in
al esteem, and in mutual attentions. Why then should they not
iformly maintained? Those who play beautifully, or sing beauti-
take care that their musical taste shall not be discredited by
own rashness or heedlessness. Those who have personal beauty
t disfigure it wilfully. These natural or acquired characteristics
owever, far inferior, both in worth and beauty, to the ornament
neek and quiet spirit, and to the charm of a cheerful and good
r. These can compensate for the absence of all refinement but
refinement. The *plainest* face will not be held unlovely by the
r the woman who sees that it expresses love, and knows that it
n lifted up to heaven in prayer. Even the most ordinary talents
ead to no contempt, when what talent there is, is consecrated to
and made up for by extraordinary piety. The want of literary
may be regretted, but it will not be mocked or upbraided, when
ord of God dwells richly in the mind, and is sweet to the spirit-

ual taste. In a word, great grace in husband or wife, will secure great esteem, and thus secure domestic happiness, whatever their gifts be.

On the other hand, talent will not balance ill temper; nor cleverness, clamor; nor taste, caprice, on either side. Acquirements will not make up for unkindness; nor genius, nor literature, palliate slovenliness or extravagance.

I challenge attention to these experimental and sober facts. Holiness, if rendered beautiful by consistency, can do more for domestic happiness, than any other qualification. I mean, of course, when both parties are pious. And no pious husband can lightly esteem a holy wife; nor any pious wife disregard a holy husband, however different may be their talents, tastes, or mental element. The *image* of God on the heart and life, will infallibly endear them to each other. How immensely important it is, therefore, when their general knowledge is not equal in extent, nor their talents equal in power, nor their taste equal in refinement, nor their persons equal in fascination, that their *piety* should be equal: how *pleasing* it is to know, that superior holiness can counterbalance all the disadvantages of inferior acquirements? Yes! both can and *will* do so. The beauty of holiness cannot fail to secure esteem and kindness, from man or woman who loves holiness; because, *it* is the point on which the hopes, the prayers, and the gracious principles of both bear—so that the one cannot be indifferent to, or unaffected by, that in the other, which is the test of the eternal safety of both.

If any of the pious doubt the truth of this, it must be owing to some misapprehension as to the nature of personal holiness. Now, if that be made to consist in the mere performance of holy duties, and not also in the temper and spirit of them, I certainly do not think that such holiness will secure domestic happiness. Prayer, followed by passion; or sacraments, by sulkiness; or searching the Scriptures, by sarcasm; or public worship, by the neglect of duty, cannot win nor command respect. What I am arguing for, therefore, is; that holiness of temper and deportment at home, which has for its end to please God at home; which has for its *rule* the law of kindness; which has for its *example* the conduct of holy men and women of old; and which has for its immediate object, the harmony and happiness of the family.

Now in this we may *excel*, whatever be our talents and education; for it is just as easy to keep a calm house, as a clean house; a cheerful house, as a warm house; an orderly house, as a furnished house, if the heads of it set themselves to do so. Where is the difficulty of consulting each other's weaknesses, as well as each other's wants; each other's temper, as well as each other's health; each other's comfort, as well as each other's character? Oh! it is by leaving the peace of home to chance, instead of pursuing it by *system*, that so many homes are unhappy. It deserves notice, also, that almost any one can be courteous, and forbearing, and patient, in a *neighbor's* house. If any thing go wrong, or be out of time, or disagreeable there, it is made the best of, not the worst. Even efforts are made to excuse it, and to show that it is not felt; or if felt at all, it is attributed to accident, not to design. And this is not only easy, but actually *natural*, in the

house of a friend. I will not, therefore, submit to be told, that what is so natural in the house of another is impossible at home; but maintain, without fear or shame, that all the courtesies of social life may be upheld in domestic life. A husband as willing to be pleased at home, as studious to please, as in his neighbor's house; and a wife as intent on making things comfortable every day to her family, as on *set days* to her guests, could not fail to make their own home happy.

Let us not evade the point of these remarks, by recurring to the maxim, about *allowances* for temper. It is worse than folly to refer to our temper, unless we could prove that we ever gained any thing good by giving way to it. Fits of ill humor punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain, to give them up, than would be requisite to avoid them. Indeed, we ourselves show, in giving them up, that we are ashamed of them; for, how, in general, are they yielded? By a laugh, or by acting again as if they had never occurred at all.

It is, I am aware, so unusual to speak thus frankly and minutely of the details of domestic life, that it may seem almost impertinent to do so. This I care nothing about, so long as I speak the words of truth and soberness. I do, however, care much and deeply, that what I say should justify itself by its importance, as well as by its truth. And if ever I had a serious practical object before me, I have one now. For if these are but *little* things in themselves, they have great influence, both on personal and family religion. The tempers which disturb domestic peace and harmony, destroy, whilst they last, the spirit of secret and family prayer; stop all mutual fellowship at the public and private altar; and eat out the very life and soul of religious enjoyment. Oh! that is not a light matter which makes a heavy conscience, or an unsettled heart, in the closet or at the sacramental table. That is no trifle which embarrasses a man so, in praying with his family, that he can hardly proceed, for the cutting consciousness of what they must think of his temper. Not that he suspects that they will think him a hypocrite, or that they are unchristianizing him; but because these fits of ill humor are so inconsistent with the rest of his character.

Thus, these are not things which sit lightly on the conscience of men or women, who have to walk in all the ordinances and commandments of God, from day to day. Indeed, I suspect that bad tempers, and even fits of ill temper (where the disposition is not very bad), interfere materially with the duties of life as well as godliness, and make both business and household duties less pleasant than they might be.

The beauty of holiness is calculated to have a most delightful influence on the minds of children.

Parents who have any religious principle at all, feel bound to set their children an example of attending public worship. This is well. But in order that this example be influential, it must be beautiful in its regularity, punctuality and reverence. Children cannot regard the Sabbath or the sanctuary as very sacred or holy, if there be no worship at home, or no indication of a worshiping spirit. If they are dressed later, and have breakfast later, than on school days, and find less regard paid to church time than they are compelled to pay to

school time, they are not likely to hold the Holy of the Lord honorable. But how beautiful the sanctification of the Sabbath might be made by care? Let it be shown to be a delight, as well as a duty, and the example cannot fail to impress. When our children see that we welcome the Sabbath day as gladly as they do a holiday; that we cannot bear to be too late for the service, or hurried to it; that we are evidently expecting to get good to our souls from all the parts of divine worship; and when they see by our looks that we are pleased, and by our manner that we feel ourselves in the presence of God; and when on our return home, they hear us speak well of the service, and find that we look forward to the evening with delight, they, too, will take some interest in the matter, and think of pleasing God as well as of fearing him. In like manner, unless there be some of the beauty of holiness about family worship, it will have no sweet influence upon children. If they see it made to give way to any thing that happens, they can acquire no sense of its importance. If they see no preparation for it, no system which brings it on as naturally and regularly as breakfast, or no apparent relish for it, an evident forcing of it in, and hurrying it over, as something submitted to rather than wished for, they will, inevitably, regard it as tiresome and unpleasant. But how beautiful family worship might be made, if we aimed at nothing less nor lower than making it "well pleasing" unto God? This aim would throw a pleasantness into our own spirit and manner, that our children could neither overlook nor mistake; and that our servants would be struck with.

SINGING IN CHURCH.

THE first of these extracts is from the *Presbyterian Witness*, and the second is from a sermon preached by Dr. Boardman, of Philadelphia.

"Do the people sing in your congregation? If not, why do they not? It seems to be a fact that there is less singing on the part of the people now-a-days, in the public assembly of the saints, than there was thirty or forty years ago. This has led to many and very great abuses of the services of the sanctuary. We have been in churches where the singing of the choir, in modern operatic style often, was evidently regarded more in the light of a musical entertainment, than as an important and necessary part of the worship of the people.

* * * * * * * * * * * *

The cause of this state of things in our modern churches, notwithstanding our flourishing musical literature, is worthy of earnest investigation. It is doubtless due, partly, to the fact that the authors of our modern musical literature have by their incessant production of new and flimsy tunes, by their undue encouragement of choir-singing, and by their mercenary proceedings, rendered it impossible for the great body of the people to join in the song of the house of the Lord. The late Dr. J. W. Alexander, of New York, one of the best of pastors and preachers, tells us, that after great labor he was able to obtain general congregational singing in his church only by exercising his

right as pastor, to insist upon the singing of old tunes, and especially those of slow movement. By perseverance he succeeded. This fact indicates, however, that much of the blame of the present state of things rests with the churches themselves, and especially with the pastors. Let them insist upon it, that the control of the singing, not only *when* to sing, but *what* and *how* to sing, shall remain in their hands; and let them see to it, that the service of song in the house of the Lord shall be, not a profane exhibition of fine singing, or loud voices, but an act of united praise of all the congregation."

"Music is again the chosen implement for sapping the walls of Zion and defacing its beauty. People used to go to church to worship God. This seems, on the whole, to be the scriptural idea of going to church. But they are now invited to the sanctuary to enjoy a musical treat; in many cases to witness a melo-dramatic *performance*—a sort of Sunday opera, mollified, indeed, but in full keeping with the opera of the other six days. As yet these are, with us, exceptional instances. But any church may grow to them in time. Already it has come to be recognized in very numerous congregations, and confined to no one sect, as an indispensable means of what is called "success," to provide the most artistic and elaborate music. Churches are not ashamed to compete with each other, in holding out inducements of this sort to allure visitors. Multitudes of young people, forsaking the pews where they belong, are flitting about from church to church "to hear the music." This is the acknowledged motive. They have too much candor to pretend that they go to join in the prayers and praises of the sanctuary, or to hear the preaching of the gospel. They go simply to be regaled with fine singing. This is the end they aim at; and this the burden of their report when the service is over. The preaching is nothing—the less of it (in their esteem) the better.

It is the common vice of empirics that they never learn anything. If it were otherwise, these people would see that they have only taken up a system of practice which has been in vogue for ages in the Oriental churches and the Church of Rome. Those churches offer them satisfactory exhibitions of a mere spectacular Christianity. The methods they have adopted, if persisted in, would in time assimilate any Protestant church to these Hierarchies. And if they cannot, or will not, see it, the Christians of these communions ought to see it, and put a stop to this pestilent tampering with sacred things.

If you cannot endure the simplicity of the New Testament ceremonial; if the central place assigned by Christ to the preaching of the gospel, offend you; if the house of God be in your esteem a mere music hall or theatre—and the only worship you crave be an oratorio or a drama—why insist upon fashioning Protestant churches to this style of devotion? If the scheme be so captivating in the bud, the full bloom must be still the better. Why not go at once to some Romish church, where you will be certain to find all you are yearning for, without the toil, and the delay, and the unseemliness of attempting to effect this transformation in churches established to *protest* against a sensuous religion?"

"A TIME TO DANCE."

It will perhaps be affirmed, that although dancing has been authorized and sanctioned as a religious exercise, and although for many centuries its employment as a worldly amusement was for the purpose of mimicking the worshipers of the true God, and pouring contempt upon him and his ordinances, yet now it has changed its character and become as innocent as any other kind of sport. We have met with many professors of religion who adopted this view, and not a few who even acted upon it. Is it correct?

1. Is it not a perversion of a sacred exercise from its original design, and a prostitution of it to purposes of mere pastime? It is replied, that dancing has ceased to be a divine ordinance under the gospel. Millions of respectable and intelligent Christians deny this assertion. But even granting that as a religious rite it belongs to the old dispensation, what then? Are young people at liberty to degrade it for mere amusement? Shall a solemn exercise engaged in for thousands of years, on very special occasions, by persons eminent for piety, be linked with squeaking fiddles and merry peals of laughter? Can indulgence through sport in anything that God has ever sanctioned for purposes of public worship, be innocent? The Passover has long since ceased to be a religious feast. Would it be perfectly harmless for a band of youth to meet together and go through all the ceremonies connected with its observance, for the purpose of adding to the amusement of an evening party? The Jewish altar and the bloody sacrifice have been abolished; but who would dare to rebuild that altar and offer a victim upon it, to excite laughter and awaken merriment? So, although it were granted that dancing, as a religious institution, has passed away, yet it must not be prostituted to pleasure and recreation under the gospel. God will not be mocked, and indulgence through sport in any thing which he has employed publicly in his own worship, cannot fail to excite his displeasure. And if, as multitudes believe, it is still, like fasting, a proper exercise for Christians, under extraordinary circumstances, then how fearful the sin of which those who dance for amusement are guilty? Who is not shocked at the infamous conduct of those Corinthians who ventured to convert the Lord's supper into a table of devils? Was Paul not right in telling them, "When ye come together into one place, this is not to eat the Lord's supper, for one is hungry and another drunken. Despise ye the church of God?" And are we startled to find him pointing them to the tokens of avenging wrath, saying, "For this cause many are weak and sickly among you, and many sleep. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." No, my young friends, drag not into the circle of your recreations any sacred ordinance of God, whether it belong to the present or a former dispensation; for the Lord will not suffer you to escape his righteous judgment.

2. Is it a fact that dancing has ceased to be employed in mockery of God and his worship? What mean those vast processions of German, French, and other scoffers and infidels, that are so often seen marching

out of some of our principal cities on the holy Sabbath, to spend the day with music and dancing in the neighboring groves, where bold blasphemers denounce the Bible, the sanctuary and all the institutions of Christianity? What mean the weekly exhibitions in those large towns and extensive settlements in the West, where crowds assemble in the ball-room from one Sabbath to another, to show their contempt for the day and its Author? Promiscuous dancing is one of the leading influences by means of which the man of sin is now striving to crush the cause of our Reedeemer in this land. The cry of multitudes engaged in this amusement, is, "No God, no Bible, no priest, no religion!" And their numbers are being augmented by every fresh arrival of emigrants from the old world. Their favorite "time to dance" is just when they can dishonor the Lord most by it. So offensive has this mockery become, that Christian cities have had to invoke the local authorities for its suppression. In the newly settled districts of the West, where this anti-Christian spirit predominates, I have preached with the sound of the fiddle, the noise of the dancers, the crack of the rifle, the rattle of the reaping machine, and the rumbling of the hay wagon, within hearing of the sanctuary. Next to the bar-room, and generally in close proximity to it, the ball-room is Satan's mightiest weapon for opposing the word and worship of our God and Saviour. Shall, then, the children of our Sabbath schools and churches give it their countenance and patronage?

3. Is it a "comparatively intellectual amusement?" There is nothing in the dance (as now practiced) requiring intellect, learning, or refinement of mind and manners. A dog, a goat or a monkey, can be trained to excel in this exercise. I have seen a negro boy, of seven years old, without the first elements of an education, dance with a grace and agility of motion that would put to the blush the brightest star of the fashionable ball-room. The most accomplished dancers in the world are untutored savages, who practice, in a state of nudity, around their camp-fires. What special incentive then can a cultivated, intellectual, refined youth have to waste precious time in an amusement in which, after all, he may be surpassed by a rude Hottentot, or even by an ape? Even those who are proficient in teaching the art are despised and ridiculed, the world over, as brainless fops. You could scarcely offer a respectable gentleman a greater insult than call him a dancing master. Many of the plays and sports of modern times require ingenuity and promptness of thought and perception; but this demands but little exertion of the intellectual powers, and to excel in it scarcely anything except "the light fantastic toe" is needed. Many persons, when perfectly sober, make a most awkward figure in a ball-room; but "when they get their spirits up by pouring spirits down," they become expert dancers. And is this "the comparatively intellectual amusement" against which the officers of the church are boldly challenged to adduce Scripture?

4. The *modern* dance for amusement is exceedingly demoralizing. Wicked men have discovered this, if Christians have not; and "the children of the world are wiser, in their generation, than the children of light." In our large cities, when not prohibited by laws strictly

enforced by the police, the world employs the dance to lure unthinking crowds into the lowest dens of vice and infamy. Such was the case, till recently, even in our national Capitol. It is still practiced in many of our populous cities. Front apartments in beer-saloons and houses of prostitution, separate from the streets only by glass plates, are supplied with fiddlers and shameless dancers, whose indecent exposure of person and fantastic movements meet the eye of every passer by, and lure the inexperienced and unwary into these abodes of crime and shame. Should an intelligent, Christian people sanction an amusement that is rapidly filling many parts of our land with disease, degradation and misery; and which may yet school some of our own sons and daughters for ornamenting a beer-saloon or brothel?

> "Vice is a monster of so frightful mien,
> As to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Children of most respectable families, accustomed to "the innocent amusement of dancing," have acquired such a passionate fondness for gay attire and light and frivolous pastime, that they have fled from the parental mansion to slake their thirst in just such dens. Some have been known, when discovered and entreated with all the pleading eloquence of a father's and mother's tears to return, to refuse compliance with their earnest wishes, alleging that the gilded trappings and lascivious sports and pleasures of these sinks of iniquity, had overpowering influence over their minds. A case of this kind occurred only a short time ago, in the city of Pittsburgh, and the civil authorities were appealed to by the distressed parents, to rescue their deluded daughter from a life of infamy by confining her in "the House of Refuge."

Let parents and guardians of youth take warning, and beware how they encourage an amusement fraught with such fearful consequences! "Touch not the unclean thing." "Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter." The direct tendency of the promiscuous dance is to stifle serious convictions, fill the mind with folly and frivolity, bring the young in contact with the vile and licentious, steel the heart against the claims of virtue and religion, and lead them down to vice, wretchedness and ruin.

I might safely appeal to parents and children to say whether dancing promotes the growth of grace and developes the life of godliness, or whether it does not deaden religious sensibilities, give a dis-relish for gospel ordinances, and excite strong prejudices and bitter feelings toward ministers and pious people who discountenance the practice? Judging from forty years' experience, I know of no surer way of driving the Spirit of God from the heart, and cutting the soul loose from hallowed influence, than to acquire a fondness for this demoralizing amusement. This, moreover, is the united testimony of all branches of the Evangelical Church, as expressed through their highest judicatories.—*Pres. Banner.*

ENCOURAGE YOUR PASTOR.

After all, ministers are just about the same as anybody else—made out of about the same material, and have just about the same amount and kind of human nature that anybody else has; and they would be good for nothing as ministers if they were otherwise. They experience the same pains and pleasures, are sensitive to both heat and cold, both physically and spiritually, as other folks. Their hearts are affected by a kindly smile or an offensive frown, as soon and as keenly as men of other callings. And amid all the diversities of treatment they are expected and must deport themselves as men above the mediocre of manhood, as *examples* to all. Perhaps no other class of men have so many antagonistic elements, and such oppugnant impulses to deal with, as ministers. They must understand every language in the neighborhood—bear all the ills that flesh is heir to—must go at the beck of this one, and come at the nod of that one. Not an hour may be absolutely appropriated to self. They must so adjust their pastoral visits as not to seem to monopolize special places or special families; in fine, they must so do that there shall be no possible chance for critics and eavesdroppers to accuse them of partiality. They must, especially, know some if not all the virtues of each individual, so that when the eulogium shall be pronounced over the coffined one, everything acceptable to the ears of vanity may be rehearsed. Their wives, (dear things,) too, are common property and must go—it don't matter what hindrances there are—at the will and whims of those who are always "abundant in labors" for others. Their children, too, must be above reproach in every particular, otherwise the "training is bad at home," and the old adage is again verified that ministers' sons and deacons' daughters all are—well, I don't remember what—but anything but "proper nice children." Such, perhaps, in brief, is the programme which custom has established, and a minister without them would begin to look around for the evidence of his calling, or dream that the millennial morn was nearly at its dawn. Now, then, may we not say, and say it with some significance, too, encourage your pastor—because under this system of restraints and strictures, more than any other man, he needs your encouragement, your heartfelt sympathy, and none will be so welcome to him as the man who comes to him with a heart brimfull of co-operation in every word and work. He needs the cheer of your smiles to dispel the clouds that have begloomed his heart. No one can tell what a flood of light a kind word will beam in upon his depressed spirits. Meet him as you would your ordinary fellow men—made up of the same material and susceptible to the same influences that ordinary sinners are. Don't put on a religious habit because you are talking with your minister—be natural. Don't suspect that he will think your piety is waning if you do not suggest the low state of piety in the church. Don't feel that a woe is laid upon you if you do not tell him that the prayer meeting is not as lively as it used to be, and that it is becoming less interesting. Now, all these and hundreds more are only negative consolations. They are really, though common, yet very un-

kindly expressions. "Such criticisms *wound* the pastor's heart like lance thrusts, and *become the secrets of failure*, especially when persisted in by the prominent members of the church, who themselves are prone to forget their responsibilities, and are *thinning the meetings by thickening the murmurs.*" Christian, never complain to your pastor—make yourself his friend and cheer him out of despondency and gloom—let the sunlight of your heart beam in upon his, and thus make him feel happy with you and his surroundings. When troubles thicken around him, go take him by the hand—press it fondly—look him in the face, and say: "The darkest hour is just before the breaking of the day—I'll pray for you—I'll stand by you. We are commanded of old to bear one another's burdens." Oh, what a full-tide effulgence would stream in upon an overburdened pastor's heart, could these words be made an actuality! What strength, what courage, a pastor would have in the great life-work surrounded by a body-guard of such spirits as this! If you would make your pastor a source of power in the pulpit and around the hearthstone, give him your hearts, give him your words of cheer, give him your countenance, beaming life and heart-expressed sympathy. Speak well of your pastor to every one—do it unreservedly—do it whole-heartedly, then you will soon discover to your own astonishment what a marvel of success he has become in winning souls to the dear Redeemer's cause. Encourage your pastor, and it will be a fruitful source of encouragement to your own souls.—*Presbyterian Witness.*

EXTEMPORANEOUS PREACHING.

THE address of a man to persons who are present with him, who can hear his voice, and look into his eyes, who can watch the play of his features, and recognize his emotions, is, naturally, free from any trammels of words previously prepared. It is not only what you thought yesterday that we want to know, but what you think to-day; and not alone the feelings by which you were moved in some other place, and under other circumstances, but what you feel now—now when you see us and we see you. Nature prompts to such spontaneousness of utterance, that there is always, of necessity, a difficulty in compelling ourselves to the use of prepared forms of speech. The river will never repeat its windings; it "runs at its own sweet will;" and the elm and oak, leafing out in the spring, will never assume precisely the same form of spray and leafage as in the year before.

Extemporaneousness of utterance hath one advantage—it gets at last to make real what otherwise might have been wholly formal and insincere. It is more genial than reading and repetition. A man who uses it sooner loses himself in the hearts of his hearers. He respects them more; he gets kindled by them into a warmth of feeling that is true to nature, and so he becomes true to them.

Extemporaneousness is demanded everywhere else, except in the pulpit or the lecture-room. A man who reads his speech is thought

not to know his own thoughts, and not to have command of his own powers. The almost universal demand for extemporaneousness is a sufficient reason why ministers should practice it, and congregations allow or ask for it. People outside of the church know how vivacious is the utterance that is not prepared; how the eye sparkles; how very widely the tones of the voice vary; how high or how deep it sounds, how low and soft it becomes, or how loud and how rapid it utters itself. The speaker, too, becomes animated through all his form. Every muscle speaks, and every nerve; the man is alive. It is impossible to read as one would speak without a manuscript. No one can equal nature. All the best teachers of elocution in the world can never make the reader equal to the same person as a speaker. Declamation, with all its arts, with all its most successful and most applauded arts, can seldom hide the art it practices. The world seems to know all this, and so requires people to talk, and not to read.

Doubtless the architecture of our pulpits—the height of them above the audience, the rich and polished mahogany, and the satin upholstery of them, their removal to a distance from the pews, and the general architecture of the meeting-house itself, with closet-like and exclusive pews—suggest a style of preaching far different from the speaking of the popular assembly. But the fault is with the architecture; mahogany and satin ought not to dictate the style of the preaching; the living thought ought to be held superior to silk and wood; and ought at last to brush them altogether away, if they compel a man to read instead of speaking, if they give formality and a tone and dullness to his utterance.

And it is not at all to be feared that ministers who can speak well at public gatherings, should not speak with equal dignity, and fire, and eloquence, in the pulpit. The ability of extemporaneous speech is evidently very common, and probably is as common as the ability to write with correctness, force, and elegance, and is as capable of being acquired as the other power. No man writes well except as the result of long practice and most careful study. We have no reason to suppose that similar study and practice would fail to make accomplished speakers without the use of notes.

The moral principle that puts a man into the pulpit attends him there. It does not suffer him to be a trifler in the preparation of his discourse. It does not allow him to be careless of his style; it does not allow him to enter the pulpit without full thought of his subject, of his people, of his responsibility, too, as a Christian preacher, a servant of God. Even a common, worldly ambition, would have some influence upon preachers, if they were required to speak without notes; they would still want the honor which they now enjoy, the praise which now attends successful efforts; and would be touched even by emulation toward the many successful orators to whom the community now listen with delight.

Would it not be well, in the early life of the student of theology, to begin the work, so that when first he enters the pulpit he can speak freely the message which it is required from him to convey!

UNIVERSALITY OF INTEMPERANCE.

EVERY avenue of vice is fully opened up, and iniquity, like a flood, is sweeping all over this broad land. Murder, Sabbath desecration, profanity, theft, and every other species of vice, is alarmingly on the increase. But truly frightful is the ravages of this insatiable demon —Intemperance—who is making many rich and easy conquests, marching rapidly forward, and like a strong man armed, is firmly holding every foot of vantage ground gained.

One of the worst features of the inroads this evil is making in society, is its universality. It knows no North, no South, no East, no West; for amid the rocks and hills of sterile New England many imbibe fiery liquid "*to keep themselves warm,*" while away down South, beneath the rays of an almost tropical sun, the same ruinous practice is freely indulged in "*to nullify the effect of the extreme heat.*" In car and boat and stage, in town and village and hamlet, in our densely-crowded cities and upon our sparsely-settled frontiers, in wretched hovels and luxurious palaces, in our halls of legislation and our political conventions, everywhere we behold the bleared eyes and the bloated form of the drunkard; oftentimes we meet corpses of our fellow-men, being borne to drunkards' grave, while the heart-rending moans of the wretched wife and the piteous cries of the half-clad, half-starved children of the drunkard, are continually resounding in our ears; every where we are compelled to witness the fearful ravages of this rapacious monster, who "goeth about like a roaring lion, seeking whom he may devour," and who stirs up more strife, ruins the peace of more households, causes more bloodshed, sends more paupers to our alms-houses, more convicts to our prison, more patients to our lunatic asylums, *more precious, immortal* souls to hell than *all other* Satanic agencies combined.

Another feature especially alarming to every true Christian patriot is the practice of this vice by such a large number of our public men. *The prominent* example of *this* nature will readily occur to every mind, the mere remembrance of which mantles the cheek of every true American with shame and indignation. But *this* high official is not *alone* in his disgrace. By his side stands *one* who wields the power behind the throne, and alas, he, too, is a wine-bibber, no better in this respect than his master. Alas for our noble old Ship of State! That in this hour of peril, the dark storm clouds hanging over us, the lightning's flash athwart the sky, the thunderbolts crashing around us, the billows rolling mountain high, the storm winds whistling through the rigging, breakers and quicksands thick around our pathway, *now* when we have a greater need than ever before for *able, honest, temperate* leaders, we have an intemperate captain on our upper deck, and a wine-bibber at the wheel! Men, too, tread the marble halls of Congress, as Representatives of this nation, who have more than once *formed an intimate* acquaintance *with the gutters* of Pennsylvania Avenue, and whose characters are so degraded, in this respect, that the very boot-blacks and newsboys of the capital jeer them as they pass along the streets. But this feature of this degrading vice is not confined to the District of Columbia. Down through every grade of office, federal, state, municipal and local,

it extends to such a degree as to cause us to tremble for the safety of our country.

But there are signs of reformation visible even amongst our public men. Those dens of iniquity which under the specious names of wine-stalls, restaurants, &c, have so long been nourished beneath the very halls of Congress, have been banished from the Capitol grounds. A Congressional Temperance League was organized last winter. Gov. Fenton, of New York, in defiance of the rules of political etiquette, has banished all intoxicating liquors from his reception-tables; other prominent men have acted in a similar praiseworthy manner. But what is far better, the people of the whole land are awakening to a sense of their imminent danger and the necessity of decided action to stay the progress of this great and growing evil.

Friends of Temperance and humanity: we have fought this common enemy of mankind, this grand ally of Satan, with kid gloves on, too long already; we must throw them away, we must change our tactics, if we would ever conquer him. Let us continue this contest then with redoubled energy, let us marshal all our forces, attack the enemy in front and rear, surround him; mass all our artillery; bring all our needle guns to bear; charge bayonets, and keep up a steady fire of musketry through the press, from the pulpit and the rostrum.

Finally, let us all *unite* and *pray* and *work* and *speak* and *write* and *fight* in the grand and holy cause of Temperance, until this citadel of Satan is *entirely* demolished; this gateway of hell *effectually* barred; all the subjects of King Alcohol captured, compelled to renounce their allegiance to him, and become honest citizens of the great *Cold Water Republic*.—R. J. CRESSWELL, *in the Albion Herald.*

MEMORY AT THE JUDGMENT.

AMONG the records to be produced at the judgment of the great day will be the book of memory. The faculties of the soul, we may be sure, will not sleep in the other world. On the contrary, we are given to understand that they will be wonderfully quickened. Often in this life the powers of the mind are immensely stimulated by some great emergence of peril or of joy, so that the whole past in thronging memories, seems in an instant to flash upon it. In a vastly higher degree it is probable that in the future state the spirit, unfettered and free, will peruse with astonishing celerity and accuracy the annals of life in the flesh.

We are told of a river in Africa which, because it runs many miles under ground, was fabled by the poets to be one of the rivers of hell, and because its name (Lethe) signifies oblivion, was feigned to cause forgetfulness of all that was past, to those who drank of its waters. This myth, in which the heathen world blindly reposed, and to which evil-doers now give easy credence, whenever thoughts of their accountability and final retribution disturb the mind, is the creation of the unsanctified imagination, and wholly unsupported by the word of life. Such a fancy quickly vanishes before the light of revealed reli-

gion. The histories of time can never be obliterated. How can they die out of the recollection of the immortal human spirit? God himself will require that which is past. And his almighty requisition will be fully and promptly obeyed. Even the behest of created intelligence, in its backward glance, will be quickly met. Before it the deeds and events of mortal life will rapidly marshal themselves in the unclouded light of eternal day. In what crowds will the reminiscences of time come to that final review! The numberless items of temporal being will be easily exhumed from the dust and rubbish of the past, and straightway recognized in the spirit world. A mightier power than the friendly hand of "Old Mortality," chiseling afresh the epitaphs of the dead, will cause the soul to retain among its stores of knowledge the ineffaceable records of memory. These are treasures which the devouring teeth of time cannot touch, and of which not even the insatiate king of terrors can rob the soul.

Now it is not uncommon for mortals to forget, fail to recollect, try to banish, or only occasionally recall the past. Many times we let slip the things we have heard and learned, even as water escapes from a leaky vessel. The effort is often made to wipe out the pencilings of life. Not to speak of the lull of sleep, or stupefying potions, or the inroads of disease, which sometimes dim the light of the understanding and the memory. wave after wave of folly drench the soul, until the vestiges of other days, like careless tracings or foot prints upon the sandy beach, are well nigh washed out. But the days of dreams and opiates, disease and stupefaction, will soon be passed. There will be no potion to dull the activities of memory; no hand to draw a veil of oblivion over the fields of personal experience and human history.

No gleaner ever more faithfully harvested his field than will memory in the other world carefully gather up every sheaf of her past. Over and over again will she eagerly revisit and traverse all the way by which she came up to the judgment seat of Christ. She will seem to live over again each epoch of mortal life, and treasure up the number of those years which were spent in the earth, as a tale that is told. Each incident of that tale will be distinctly defined, and some of its occurrences prominently delineated among the pictures of memory. There will be a grouping of the recollections of childhood, of youth, of manhood, and old age, in their appropriate variety and order. Seasons of grace and of trial, of wandering, of peril, of conversions, of the spiritual conflict, of prayer, praise, Christian fellowship and gracious attainment, and of the dying hour, will come thronging to the mind like bees to their hives—like doves to their windows. Privileges, opportunities, invitations, warnings, appeals of conscience, strivings of the Spirit, sermons, Sabbath hours and ordinances of God's house; the vicissitudes and associations of business; memorable events of domestic and social life, of school days and of subsequent years, will flock for recognition to the door of memory. And that door will be thrown wide open.

Many of the stores of time are wrapped up in mystery, or jealously guarded as the secrets of the individual breast; known only to consciousness and to the Omniscient eye. But hereafter we may expect

veils and disguises to be removed, and may anticipate the disclosure of every idle word, each guilty purpose, each sinful thought, as well as every deed done in the body. Secret sins will be set in the light of the Divine countenance. All that was good and pleasing, too, with every evil record that memory contains, must be divulged in presence of the great white throne.

Who is ready for the opening of the book of memory, or for the discovery of all that there is imprinted?—*Presbyterian.*

JOINING THE CHURCH.

"WITNESS-BEARING for Christ" is a broad, far-reaching phrase, as the Saviour employed it. He said: "Whoso confesseth me before men, him will I confess before my Father which is in heaven." When Christ gives conversion, he demands confession. He demands a cordial, fearless, outspoken acknowledgment of him as the Redeemer and the Ruler of the heart. We firmly believe that every true and penitent believer should *at once* become a witness for Christ; conversion should be followed by immediate public confession of the new-born faith in Jesus. Delay of this duty is not warranted by the Scriptures; it leads often to doubt and distrust, and encourages a self-righteous spirit of trying to make one's self better before coming out for Christ. Every month spent without a public confession of faith is commonly a month lost; and a timid convert who postponed her union with the church for five years in order to gain more *assurance*, frankly acknowledged to me afterward: "I feel as if five whole years had been wiped out of my short life." A converted soul should obey at once its first instinct. "Lord, what wilt thou have me to do?" is the first question of a changed heart. The answer is: "Confess me before men; ye are my witnesses." The person who has a genuine trust in Jesus for salvation, and yet fails to make an open acknowledgment of Jesus, loses the sense of obligation which he ought to feel, loses much of his ardor, loses the opportunity to do good, loses self-respect and the respect of others, and risks the loss of his favor who has said: "Whoso is ashamed of me, of him will I be ashamed in the presence of my Father and the holy angels." In nearly every congregation there are more or less of halting, irresolute persons, like Bunyan's *Mr. Fearing* and *Miss Much Afraid*, who have a sweet faith in Jesus, often a feeble faith, and yet they never come out openly as his witness-bearers. They expect Christ to acknowledge them in heaven, and yet they shirk from acknowledging him on earth. They may be Christians at heart, but the world is not allowed to know it. They are certainly not shining lights, but rather are they dark lanterns. No one is the better for their clandestine religion. No one hears their testimony, or reads a "living epistle" in their cowardly conduct. This is a miserable method of living—this concealment of one's colors in the presence of the enemy—this following along in the rear of Christ's army corps, with a vague hope of being counted in among them when the celestial crowns of vic-

tory are awarded to the faithful soldiers. We do not say that church-membership is essential to salvation, or that no one can be a sincere Christian outside of the church. But the Bible warrants us in saying that whoever hopes to be acknowledged by Christ in heaven, and yet refuses to acknowledge him before men, is disobeying Christ's orders, and cannot expect his blessing.—*New York Evangelist.*

A COVENANTER'S DEATH-BED.

He called out to some of the ministers in the room, "You passengers for glory, how near think ye I am to the New Jerusalem?" Some answered, "Not far, sir." He answered, "I'll wait and climb, until I be up among the innumerable company of angels, and the spirits of just men." They removed his wife out of the room from him; but when he was just expiring, she would come in again, and came running to his bedside; but he turned her away with his hand, saying, "No more converse with the creature; I never, never will look back again!" so he fell asleep in Christ. It need not be a surprisal to me; for near a year before his death he preached upon these words, "Remember, Lord, how short my time is." And when he was at home with his family in Ayr, in prayer he would be so transported with the joys of heaven, as if he would have flown away; and his young wife would often say to him it was a terror to her to hear him so much upon death; but he said it was none to him; so he lived desired, and died lamented.—*Veitch's Memoirs.*

ROBERT E. LEE.

A correspondent of the Philadelphia *Press* in an account of a visit to the neighborhood of Washington, writes: "From the straight, smooth, white buildings of the freedmen's village at Arlington, I turned down a path in the fields to an ancient log cabin. An old yellow woman, past sixty years of age, sat within, beside a yellow boy who was studying a speller. 'Is this one of General Lee's cabins?' 'Yes, sir.' 'Are you one of General Lee's servants?' 'Yes, sir, I am. Will you come in?' She was a half-aristocratic old lady, with a tidy dress, a turbaned head and a work-basket. The room was about seven feet square and was white-washed wonderously. 'Is that your son, aunty?' 'No, sir! he came from Texas, or some of those countries. Where does it be, Dolphus?' 'Awkansaw, five miles an' a half from Hot Springs,' says Dolphus. 'I suppose, aunty, that these are sad times compared to the good old days up at Arlington yonder?' 'Dese are a great deal better, sir.' 'Why, was not Gen. Lee a good master?' 'He was de worst man ever I see. He used to have po' souls cut most to pieces by the constable out here, and afterward he made his oversee' wash dere backs wi' brine.'"

Gen. Lee, by unlimited opportunity and long practice "on the raw" of his slaves, attained unusual qualifications for consorting with and taking the lead of such men as took prominence in the rebel army. A writer in the Cincinnati *Chronicle* says: "Happening to meet Mr. S. M. M'Mahill, of Greenfield, O., our conversation led to comments upon Southern character. Mr. M'Mahill drew from his pocket a relic of the barbarism exhibited by the F. F. V.'s to John Brown and his confederates. It was a piece of well finished leather of remarkable fineness of texture. 'That,' said he, 'is a piece of the tanned skin of Oliver P. Brown, son of the famous John Brown.' During the action in which John Brown was captured, Oliver was shot dead on the rail road track, near the arsenal. So soon as killed he was taken up, put into a box, and shipped to the medical institute at Winchester, Va. The students took off the skin, tanned it, and had it manufactured into moccasins. The piece shown by Mr. M'Mahill was a scrap left from the cutting of these 'Yankee skin' slippers, and was procured by himself at the Winchester Medical Institute in 1860. The student who gave it exclaimed, 'That's the way we serve you —— Yankees, when you come 'mongst us an' don't walk aftch ouh style!' Such were the men Gen. Lee led in the rebellion and such are they still, only the tanning business probably is somewhat curtailed."

The Jackson (Miss.) *Pilot*, referring to a scene recently witnessed, says: "The animus of the unreconstructed rebels, those devotees of the government they fought so desperately to destroy, was exhibited in the old bullying style of 1861, when it was as much as a man's life was worth to avow Union sentiments. The same game is being tried on now, whenever an opportunity offers, and there is but one reason why they do not hoist their rebel flag and commence the war anew, and that is the hopelessness of such an undertaking. Their disposition is ripe for the work—it would be a labor of love—to murder loyal men because they are loyal, were they not hopelessly kept in subjection by Federal bayonets." Is this not as true of Gen. Lee? What evidence have we that he is not of the same mind to-day that he was when compelled to lay down his arms? And this is the man, who, unwashed of the blood he shed at South Mountain, Antietam, the Wilderness and Petersburg, with all the horrors of Libby Prison, Andersonville and Salisbury as his distinguishing coronal, is the teacher of youth at Washington College, Lexington, Va.! Well! doubtless it is the best the leader of "the lost cause" can do; and Henry Ward Beecher, Gerritt Smith, "*et id genus omne*" give their name, their money and their speeches to assist in gathering around him the rising generation of the South for—"*proh pudor!*"—the perpetuation of barbarism and rebellion. *

Do Good Deeds.—One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and cast its influence into all eternity. Though done in the first flush of youth, it may gild the last hour of a long life, and form the brightest spot in it.

Obituaries.

DIED, March 9, 1867, near Horton, Indiana county, Pa., Mr. SAMUEL BECKET, ruling elder in Salem congregation.

Mr. Becket had long been a devoted member of the Reformed Presbyterian Church. By his death the society in which he sat has been deprived of one of its most intelligent and instructive members, the session of a wise and judicious counselor, and his wife and family of a loving and faithful husband and father. He was quiet and unassuming in disposition, and hence he was rather reserved in company, and disposed to listen, rather than display his own gifts. At home, however, in the bosom of his family, all reserve was laid aside, and he was as cheerful and affable as could be desired. Here, too, his piety shone the brightest. By his good example, by his Christian conversation, and by his fervent prayers, he endeavored to train up his large and young family in the nurture and admonition of the Lord. By his removal that family circle is broken up. May the Lord who has promised to be a "father to the fatherless," and the "widow's stay," ever watch over and protect them, and incline the hearts of the children to love the God of their father, and so answer that father's prayers. COM.

Mrs. ALLISON HUSTON died March 14th, 1868, in the 70th year of her age. She was born in Scotland, of godly parents. Her father, Thomas Gemmil, came to this country early in this century, and was for many years a ruling elder in the Reformed Presbyterian Congregation at Greensburg, Pa., and highly esteemed for his intelligence, firmness and piety. Somewhat late in life the subject of this notice was married to John Huston, a ruling elder for many years in Monongahela Congregation, and latterly in Miller's Run Congregation. In the death of his excellent wife he has sustained a severe loss. He is comforted, however, by the well-founded confidence that she has gone to dwell forever in the house of many mansions, where there is room for him, also, when his work is finished. She died of disease of the heart terminating in paralysis. T. S.

DIED, April 5th, 1868, near New Alexandria, Pa., JOHN O., son of David and Maria Brown, in the 24th year of his age.

A young man unusually beloved by his friends and esteemed by all who knew him. A dutiful son, a loving brother, and a steadfast friend. He was sober, guarded and upright in his life. He united early with the church, and although diffident and reserved in regard to his religious experience, yet to his intimate friends he declared that he was not afraid to die, but had a desire to depart and be with Christ, which is far better. COM.

DIED, July 31, 1867, Miss MARGARET ANN SLOSS, in her 22d year.

Her infancy was passed under the pastoral care of Rev. J. Love, in Londonderry. Her father, James Sloss, removed to Sharon, Iowa, was ordained elder in that congregation, and died there. Her mother, also, died and was buried there, leaving her, at an early age, an orphan. She resided, at the time of her death, with her aunt, Mrs. Mawhinney, in Pittsburgh, where she united with the church, Sept. 1866. She was in the habit of taking copious

notes of her impressions and views of important events, such as the death of Lincoln, communion seasons, &c.; these show her to have been thoughtful and ripe in judgment, and deeply exercised in matters of spiritual concern. For considerable time previous to her last sickness, she was impressed with a presentment of her approaching end, and was hasting her preparation. Her death was induced by disease of the brain, depriving her friends of the enjoyment of communion with her in her last illness; but in her lucid intervals she expressed unshaken confidence in her Saviour. Those that sleep with Jesus shall God bring with him. COM.

DIED, April 22, 1868, SAMUEL STERRETT, youngest son of elder John A. and Eleanor M'Kee, aged nearly 7 years. He was a very promising little boy, a model of vigor and health, and giving great promise of intellectual power. He had been the companion of his mother, who spent much time reading to him and explaining subjects which his inquisitive mind struggled to comprehend. Taken away thus early in life, his parents are comforted, not only in having themselves taken hold of God's covenant, and secured its seal for their child; but also in the hope that he also understood his need, and Christ's fitness for his case, and had sought an interest in that salvation for himself. He requested his pastor to pray for him, "that he might get well, and that Christ would save him." "Suffer little children to come unto me, for of such is the kingdom of heaven."

Darling Samuel, thou hast left us, thou art with the angelic band;
With the choir who sing forever in that holy, happy land.
Thou hast joined the angels singing, singing angels' songs of love;
And in that bright world communing with the family above.
Thou hast left a broken circle, left a lonely, weeping band;
But we onward press to meet thee, meet thee in that "better land."

COM.

Notices of Books.

FROM R. Carter & Brothers, Broadway, and for sale by Davis, Clarke & Co., corner of Wood street and Diamond alley, Pittsburgh.

HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES. By Rev. W. M. Hetherington.

There never was a more able, learned and pious Assembly of Divines than that which met at Westminster, July 1st, 1643. The Confession of Faith, the embodiment of its labors, is the most natural, beautiful and comprehensive summary of divine truth extant. That assembly, while not inspired to reveal new truth, was, we believe, inspired to systematize truth already revealed, to present it in the natural order, and clothe it in appropriate language. To use the words of another, "The Confession is not the very voice of divine truth, but it is the echo of that voice from souls that have heard its utterance, felt its power and are answering its call." Every thing that relates to this assembly must be of interest. The above work, published many years ago, has passed through many editions. It is admitted to be the fullest and most reliable history of the Assembly.

SQUIRE DOWNING'S HEIRS.

This little volume is intended to illustrate the truth that "the way of greatness is the way of duty." The story is well told. The language is plain. There is no attempt at fine writing. Every opportunity to inculcate virtue and religion, is embraced. The moral to be learned is thus stated at the close, "Sufficient to our object is it to assure you all, that only in a simple, unostentatious life of duty, little duties, humble duties, self-denying duties, faithfully performed, lies the way to all *true* greatness."

BESSIE IN THE CITY. By Joanna H. Mathews, author of "Bessie at the Sea Side."

"Little drops of water, little grains of sand, make the mighty ocean and the pleasant land," is an index to the book. The characters are true to nature. The incidents and adventures keep up the interest. The tone is healthful.

DOLLY'S CHRISTMAS CHICKENS; MAGGIE AND THE SPARROWS. By the author of "Little Kitty's Library," "Cosmo's Visit," &c.

Pleasant and entertaining stories for little folks, by a popular writer.

We have received the *Catalogue* of works published by Robert Carter & Brothers. We take pleasure in recommending to our readers the works published by this firm. The Catalogue is extensive and the terms are reasonable.

COURSE OF LECTURES on the Principles and Practice of the Reformed Presbyterian Church, delivered to the Renwick Reformation Society, Philadelphia.

"Evidence in our own church of a spirit of indifference to former attainments, and a neglect to practically carry out our principles," originated this society. Its object is to maintain and practically carry out our Scriptural Covenanted Testimony in all its entirety. Certainly very laudable. To accomplish its object, it is the intention, we infer from this pamphlet, to have delivered in its behalf a course of lectures. The introductory lecture, and an address, are here published. The former is entitled "Ground and Position occupied by the Reformed Presbyterian Church." The latter is "On the subject of Ecclesiastical Union." The author is Rev. Dr. Scott. The subjects are discussed ably and satisfactorily. We are glad to see them published, and are sure good will result from their perusal.

We have received Nos. 4 and 5 of Rentoul's Cheap Library of Standard Bible Expositors, noticed in our April number. Mr. Rentoul promises to make "provision to complete each work and his contract with his subscribers, in the event of his demise."

We have also received "Presentation of an Address to the Honorable Charles Francis Adams, by National Freedmen's Aid Union of Great Britain and Ireland;" the Catalogue of the Officers and Students of Lafayette College for 1867–68, the Fourth and Fifth Annual Report of the Board of Directors and Treasurer of the Theological and Religious Library Association of Cincinnati, and the "Princeton Review" for April. The contents of this number are: Truth, Charity and Unity—Mathematics as an exercise of mind—Representative Responsibility—Lord's Old Roman World—Whitney on Language—Spectral Appearances; their causes and laws. The mysterious disappearance of this number prevents our giving a more extended notice.

Notices, &c.

W. J. GILLESPIE, who was licensed by Pittsburgh Presbytery at its late meeting, has accepted the appointment of the Central Board of Missions, to go as a Missionary to the Northwest, and has already commenced to labor in that field.

THE answer to the Scriptural Riddle, published in the last number, is "Pharaoh's Prophetical Dream.

WE again state, communications must be accompanied with the name of the writer.

CALLS have been made out by the congregations of Old Bethel, Ill., and Rehoboth, Iowa, for Jas. A. Black; and by the congregation of Craftsbury, Vt., on A. W. Johnston.

EXTRACTS.

HUMILITY.—If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are smallest; the goodliest buildings have the lowest foundations; the more God honoreth men, the more they should humble themselves; the more fruit, the lower the branches on which it grows. Pride is ever the companion of emptiness. Oh how full was the apostle, yet how low was his language of himself: least of all saints, last of all apostles, chief of sinners: no sufficiency to think, no abilities to do: all that he is, he is by divine grace.—*Bishop Reynolds.*

RELIGION A NECESSITY.—Religion is not a duty; it is a *necessity.* You might as well talk of the duty of breathing, or of the duty of having the pulse beat, as to talk of the duty of being religious. It is a duty to breathe, to be sure, and it is a duty to have the pulse beat; but we do not talk of these things as being duties. It is one of the *indispensable necessities* that we should breathe, and that our pulse should beat. And I regard religious life as not only a duty but a *necessity.* You cannot be a *man* and not be a *Christian.* And everything that makes you relatively better than your fellow-men is an indication that you are so far on the way toward a Christian manhood. —*Henry Ward Beecher.*

THE soul is so made that if it would be good, it must do good; and if it would be happy, it must delight in making others happy.

ACKNOWLEDGMENTS.

Allegheny, Jas. Boggs, D. Taylor, Jno. Kitchin, R. Bovard, J. I. Crozier, W. Jordan, 6, Jas M'Cune, 5, 6; Black Ash, J. M'Dill, 6; Balm, J. M'Ilroy, 6; Cedar Rapids, S. Hawthorne, Mrs. Cooper, 6; Clarksburg, A. M'Comb, 6; Conneautville, W. Steel, 6; Coultersville, H. Kennedy, 6; Crawfordsville, I. M'Kenry, F. Sampson, 6, 7, T. Orr, 5; Dayton, Rev. T. Elder, 6; Dodgeville, J. Parker, R. Brown, J. Logan, J. Smith; Frazeyburg, Mrs. I. Parks, 6; Gamble's, S. Reynolds, 5; Glade Mills, J. Forsythe, ½ 7; Harmersburg, J. Moody, 6; Horton, Mrs. Becket, 6; Hopkington, W. K. Whitaker, 6; Jordan's Grove, J. B. Matthews, 6; Leesville Cross Roads, D. Robertson, 6; Lynedock, T. Charlton, 6; New Concord, R. H. Mitchell, R. Pinkerton, 6; New Castle, D. M'Clelland, 6; New York 2d cong. Jno. Wiggins, Miss Dugan, H. Thistle, G. Silver, J. Graham, J. Bowes, W. J. Douglass, Jas. Wiggins, Jno. Kennedy, S. Armstrong, D. Torrens, J. Young, J. Alexander, J. Aiken, R. Thomas, Jos. Dunlap, Jas. Dunlap, A. Dunlap, W. Campbell, J. Robinson, J. Warnock, F. Killough, E. O'Neil, J. M'Kay, W. Miller, J. Scott, R. Kennedy, Miss Milliken, J. M'Ilhatten, Mrs. M'Gregor, J. A. Adams, J. T. Willson, S. Killough, 6, Wm. Adams, 5, 6; Otsego B. Wallace, 5; Petersburg, M. Williams, 6; Philadelphia, Mrs. Tees, Mr. Fulton, 6; Pittsburgh, Mrs. Donaghue, 5, John Tibby, Mrs. Spence, J. S. Arthur, 6; Pleasant Unity, Miss M'Kelvy, 6; Putnam, W. Wylie, 6; Rockland, Mrs. Mott, 5–6; Rochester, R. Moore, Mrs. Boggs, 6, W. D. Johnston, 7, 8; Rose Point, R. Young, 5; Rural Dale, J. B. Taylor; Slippery Rock, T. Blair, 5; San Jose, J. M. Fleming, 6; Sparta, D. M'Kercher, 6; Sterling, J. Binnie, 5, J. Hunter, 5, 6, R. M'Ilroy, M. W. Calvert, 6, H, Crocket, ⅔ 7; Wexford, A. Kennedy, J. Downie, 6; Winfield, W. Stewart, 5, 6; J. Dodds, 4,5; Walnut City, J. C. Dunn, Arch'd Reed, ½ 6; John Lowry, 6; Jos. Manners, 6, 7, Jas. Dougherty, $2; Wellsville, W. M'Gilvray, 6; Venice, J. Huston, 7.

RECEIPTS FOR FOREIGN MISSIONS.

1868.			
April 22.	2d cong., Newburgh, per Rev. J. R. Thompson,	$37	91
" "	Ladies' Missionary Society of 1st cong., Philadelphia, per Mrs. Rev. T. P. Stevenson, Treasurer, -	50	00
" 28.	Crawford Missionary Society of Baltimore, per Nancy Smith, Treasurer, - - - -	30	00
" "	Some ladies of Sharon congregation, Iowa, for teaching females in Syria. - - - -	29	00
" 29.	Bear's Run branch of Salem congregation, Penn'a.	7	00
" "	Warsaw " " " "	18	50
" 30.	Rehoboth cong., Iowa, per F. Sampson, -	27	15
May 9.	Andrew Dunnet, Oneida, C. W., per Dr. Sproull,	1	85
" 15.	Friends in Santa Clara Co., Cal. - -	40	00
" 19.	Sabbath School of 3d cong., N. Y., per H. Carlisle,	233	12
" "	Pittsburgh cong., Penn'a. per S. M. Orr, Treas. -	87	00

FUND FOR FOREIGN MISSION BUILDINGS.

1868.				
May 4.	Miss Bell Anderson, Zanesville, Ohio, -	$12	00	
" "	" Annie Anderson, " " -	2	00	
		$14	00	
	Less Express charges, - -		50	$13 50
" 7.	Neil M'Callum, 2d cong., N. Y., per Dr. Stevenson,			20 00

RECEIPTS FOR LITERARY FUND.

1868.		
May 4.	Rochester cong., N. Y., per Jas. Acton, - -	$14 00

WILLIAM BROWN, *Treasurer*, 1635 Locust street, Philadelphia.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1868.		
May 12.	Tomica congregation, - - - -	$3 00
" 13.	Gold Coupons, - - - - -	195 00
" "	Premium, 39¾, - - - - -	77 14
" 15.	Miller's Run congregation, - - -	24 62
" 20.	Pittsburgh congregation, - - -	17 00
" 22.	John Caldwell, second congregation, Philadelphia,	12 00
" "	Thos. Brown, - - - - -	6 00

ENDOWMENT.

May 20.	Jas. Wylie, Elizabeth congregation, - -	$50 00

D. GREGG, *Treasurer*, No. 99 Wood st., Pittsburgh, Pa.

☞ Rev. J. M. Johnston, acknowledges the receipt of the following: One box clothiug from Pittsburgh congregation, per Jas. Rafferty. Also, Fiv[illegible]s in cash from some friend who did not sign his name.

COMBINED SERIES. VOL. VI.—No. 7 & 8.

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THE Reformed Presbyterian AND Covenanter.

JULY AND AUGUST, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

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THE

Reformed Presbyterian and Covenanter.

VOL. VI. *JULY AND AUGUST, 1868.* NOS. 7, 8.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XXXIX.

NORTHWOOD, OHIO, May 27th, 1868.

THE Synod of the Reformed Presbyterian Church met according to adjournment. After sermon by the Moderator, from Acts 1 : 4, "And they were all filled with the Holy Ghost," was constituted by him with prayer.

Members were ascertained, and are as follows:

NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. K. Milligan,	John Lynch,	First, New York.
Andrew Stevenson, D. D.,	D. Torrens,	Second, New York.
J. R. W. Sloane,	A. Bowden,	Third, New York.
J. H. Boggs,	James Hughes,	Brooklyn.
	Hugh Robinson,	First, Newburgh.
J. R. Thompson,	John Frazer,	Second, Newburgh.
J. W. Shaw,		Coldenham.
J. B. Williams,	Jacob Dubois,	White Lake.
J. O. Bayles,	Andrew S. Gilchrist,*	Kortright.
Joshua Kennedy,	Wm. Thomson,	Bovina.
D. M'Allister,	R. F. M'Gibbin,	Walton.
Wm. Graham,	Wm. Gillespie,	Boston.
J. M. Beattie,		Ryegate and Barnet.
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Wm. Crawford,	First, Philadelphia.
S. O. Wylie,		Second, Philadelphia.
R. J. Sharpe,	Thomas Laughlin,	Third, Philadelphia.
W. P. Johnston,		Baltimore.
	S. R. Burns,	Conococheague.

* Not present at the constitution of Synod.

Rochester Presbytery.

Ministers,	Ruling Elders.	Congrega
	Hugh Mulholland,*	Rochester.
S. Bowden,*	Daniel M'Millan,*	York.
R. Shields,*	John Rorison,*	Ramsey, C. W.
J. M. Armour,	Solomon Spear,	Syracuse.
D. Scott.		
J. M. Johnston.		
M. Wilkin.		

Pittsburgh Presbytery.

T. Sproull, D. D.,	James Boggs,	Allegheny.
A. M. Milligan,	Robert Glasgow,	Pittsburgh.
J. W. Sproull,	John M'Connell,	Monongahela.
J. Galbraith,	R. H. Purvis,	Union.
Joseph Hunter,	Robert Barr,	Wilkinsburg.
J. C. Smith,	Robert Spear,	Slippery Rock, &c.
S. Sterrett,	John Ewing,	Jackson, &c.
A. J. M'Farland,	C. E. Temple,	Salem.
J. J. M'Clurkin,*	Cochran Allen,	Springfield.
N. M. Johnston,	James M'Anlis,	Little Beaver.
D. Reid,	George Dunlap,*	Oil Creek.
	John Quin,	Oil City.
Wm. Slater,*	Joseph Wallace,*	Miller's Run.
R. Reed,	D. M'Elroy,	Brookland, &c.
	John Temple,	New Alexandria.
T. Hannay.		
John Wallace.		
N. R. Johnston.*		
John M'Auley.		

Ohio Presbytery.

J. C. Boyd,	John M'Daniel,	Utica.
A. M'Farland.	A. M. Orr	Jonathan's Creek. / Middle Wheeling.
J. C. K. Faris,	James Beattie,	Muskingum and Tomika
H. P. M'Clurkin,	Walter M'Crea,	Salt Creek.
J. A. Thompson,	John Logan,	Londonderry.

Lakes Presbytery.

J. L. M'Cartney,	M. T. Glasgow,	First, Miami.
Wm. Milroy,	James Gray,	Second, Miami.
J. S. T. Milligan,	Hugh Woodburn,	Southfield.
P. H. Wylie,	Matthew Mitchell, / H. Woodburn,	Rushsylvania. / Macedon.
	A. M'Intire,	Cedarville.
H. H. George,	John Gray,	Cincinnati.
R. M. C. Thompson,		Lake Eliza.
J. French,	James Spear,	Cedar Lake.
B. M'Cullough,		Novi.
	J. M. Milligan,	Garrison.
J. Dodds.*		

* Not present at the constitution of Synod.

ILLINOIS PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
	W. J. S. Cathcart,	Old Bethel.
J. Stott,	John Mooney,	Princeton.
J. M'Cracken,	John P. Montgomery,	St. Louis.
D. S. Faris,	C. R. Miller,	Bethel.
W. F. George,	J. G. Miller,	Church Hill.
D. J. Shaw,	J. R. Hemphill,	Bloomington.
A. C. Todd,	Wm. Kennedy,	Elkhorn.
J. Middleton,*	Wm. Patterson,	Stanton.
W. W. M'Millan,	J. M. Hutcheson,	Olathe and Pleasant Ridge.
James Wallace.		
J. Crozier,		Indianapolis. †

IOWA PRESBYTERY.

J. M. M'Donald,	A. F. Carithers,	Sharon.
C. D. Trumbull,	Stephen Bayles,	Lind Grove.
S. M. Stevenson,		Washington.
	E. Milroy,*	Vernon.
D. H. Coulter,		Maquoketa.
D. M'Kee,	Wm. Gilmore,	Clarinda.
J. Love,		Albia.

Absentees—S. Carlisle, R. D. Sproull, J. S. Buck, T. M. Elder, R. Hutcheson, J. Neil, and R. J. Dodds and Joseph Beattie, Missionaries in Syria.

Satisfactory reasons for absence were assigned by those who were not present at the last meeting of Synod.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—West Hebron, Craftsbury, Topsham.

Rochester Presbytery—Lisbon, Sterling, Toronto, Glengary.

Pittsburgh Presbytery—Rehoboth, Pine Creek, Clarksburg.

Ohio Presbytery—Sandusky, Brownsville.

Iowa Presbytery—Rehoboth, Grove Hill, Davenport, Kossuth, Ainsworth,† Walnut City.†

H. P. M'Clurkin was chosen Moderator. The rule requiring the calling of the roll was suspended, and R. Z. Willson was continued Clerk, and H. H. George, Assistant Clerk.

It was ordered, that, after to-day, Synod will hold its sessions from 9 A. M. to 2 P. M., with a recess of half an hour from 12 M.

H. H. George, R. Z. Willson and A. M'Intire were appointed the committee on Unfinished Business, and the minutes were referred to them for examination.

The Clerk was directed to draw an order in his own favor for the sum of fifty ($50) dollars. The same to be paid out of the Literary Fund.

Synod resolved to hold its next meeting in the 1st Church, Newburgh, N. Y.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

* Not present at the constitution of Synod.
† Organized since last meeting.

SAME PLACE, May 28th, 9 A. M.

Synod met and was constituted with prayer. N. R. Johnston, S. Bowden, Wm. Slater, J. J. M'Clurkin, R. Shields, Middleton, J. Dodds, appeared.

Minutes read, amended and approved.

All the members present, except Allen, Cathcart, M'Intire, J. M. Milligan, Patterson, R. Reed, Jas. Spear, D. J. Shaw, S. M. Stevenson, who soon appeared.

The certificates of John Rorison, Andrew S. Gilchrist, E. Milroy, Joseph Wallace, George Dunlap and Daniel M'Millan, ruling elders, were received, and their names entered upon the roll. The certificate of Hugh Mulholland, not having the signature of the clerk of session, was, on motion, received, and his name was entered on the roll.

The Moderator appointed the following Standing Committees:

On Presbyterial Reports—A. M. Milligan, S. Sterrett, D. Torrens. *On Discipline*—J. Galbraith, R. B. Cannon, James Hughes. *On Missions*—J. C. K. Milligan, J. C. Boyd, A. F. Carithers. *On the Theological Seminary*—D. M'Allister, J. C. Smith, M. T. Glasgow. *On Signs of the Times*—James Wallace, J. M. Armour, J. P. Montgomery. *On Foreign Correspondence*—S. O. Wylie, A. Stevenson, A. Bowden. *On Finance*—W. F. George, J. R. Thompson, S. R. Burns.

On Presbyterial Records—New York Presbytery: A. C. Todd, J. A. Thompson, Jas. Beattie. Philadelphia Presbytery: C. D. Trumbull, J. French, C. R. Miller. Rochester Presbytery: D. Reid, W. W. M'Millan, J. G. Miller. Pittsburgh Presbytery: J. O. Bayles, R. J. Sharpe, John Logan. Ohio Presbytery: S. M. Stevenson, D. J. Shaw, Solomon Spear. Lakes Presbytery: J. C. K. Faris, J. W. Sproull, R. Barr. Illinois Presbytery: W. P. Johnston, A. J. M'Farland, R. Glasgow. Iowa Presbytery: J. H. Boggs, J. Hunter, Wm. Gillespie.

Papers were received and numbered: No. 1. Memorial of the Session of 1st Congregation, New York. No. 2. Report of Synod's Treasurer of Foreign Missions, &c. No. 3. Letter from the Delegate of the U. P. General Assembly. No. 4. Report of the Treasurer of the Theological Seminary. No. 5. Report of the Treasurer of Central Board of Domestic Missions. No. 6. Memorial of members of Salt Creek Congregation, in relation to voting for members of Convention to amend Constitutions, &c. No. 7. Memorial of the Session of Olathe and Pleasant Ridge, on the subject of repeating lines of the Psalms. No. 8. Legacy of Robert Kyle. No. 9. Certain bequests of Mrs. Gamble.

No. 1, Memorial on Covenanting, read, and referred to a special committee on Covenanting, consisting of J. R. W. Sloane, S. O. Wylie, J. M. M'Donald, J. M'Daniel, C. E. Temple. No. 2, Report of Synod's Treasurer, referred to committee on Finance, without reading. No. 3, Letter from Delegates of the U. P. Assembly, read and referred to a special committee, consisting of T. Sproull, Wm. Milroy, H. Robinson. No. 4, Report of Treasurer of Theological Seminary, referred, without reading, to committee on Finance. No. 5, Report of Treasurer of Domestic Missions, same disposition. No. 6, Memorial in relation to voting, read and referred to committee on Discipline. No. 7, in relation to repeating lines of

Psalms, read and laid on the table for the present. No. 8, Legacy of R. Kyle, read and referred to the committee on Finance. No. 9, Bequests of Mrs. Gamble, was put into the hands of J. A. Thompson, who was appointed receiver of the money.

The Board of Domestic Missions reported. The report was read and referred to the committee on Missions.

A special committee, consisting of S. O. Wylie, D. Scott, J. Frazer, was appointed to revise the rules of order of business, &c., in Synod, and report at next meeting of Synod.

The Board of Foreign Missions reported. The report was read and referred to the committee on Missions—except so much as refers to finance, which was referred to the committee on Finance.

The Board of Church Extension reported. The report was read and laid on the table for the present—except so much as refers to finance, which was referred to the committee on Finance.

The report of the Treasurer of the Board of Church Extension was received and referred to the same committee.

The committee on Devotional Exercises reported. The report was read and adopted. It is as follows:

The Committee on Devotional Exercises recommend the following for adoption:

1. That forty minutes each day from 11.20 to 12 o'clock, be spent in devotional exercises, consisting of reading the Scriptures, praise, prayer and addresses.

2. The person presiding shall announce the psalm, read the Scriptures, and call upon those who lead in prayer—all the exercises to be brief, and the addresses limited to five minutes.

3. That the following subjects be designated for prayer and conference each day respectively, viz:

Thursday (to-day)—Personal religion—the best means of securing its growth. Rev. S. O. Wylie to preside.

Friday—Family religion, family worship and family sanctification of the Sabbath, and how to make them most profitable to the children. Rev. A. M. Milligan to preside.

Saturday—Congregational work, and the best way of bringing out all the working element and talent in the congregation. Dr. Sproull to preside.

Monday—The elders—how they may be most efficient. D. Torrens to preside.

Tuesday—Young men for the ministry—how to secure them, and the right kind. Rev. N. R. Johnston to preside.

Respectfully submitted. J. L. M'CARTNEY, *Chairman.*

It was ordered, that the sermon on the "Duty of using efforts for the salvation of the Nation," be heard to-morrow at 2 P. M.

The committee on Unfinished Business reported. The report was accepted, and considered item by item, for adoption. As amended and adopted it is as follows:

The Committee on Unfinished Business report: That they have examined the minutes and find them accurately transcribed. The following are the items of Unfinished Business:

1. Committee on the Signs of the Times. Wm. Slater, Chairman. (*See printed minutes*, p. 196.)

2. Delegate to the U. P. General Assembly. (*Ib.* p. 196.)

3. Committee to go to Washington and urge Christian National Reform. A. M. Milligan, Chairman. (*Ib.* p. 200.)
4. Committee on National Reform. S. O. Wylie, Chairman. (*Ib.* p. 204.)
5. Committee on Endowment Fund continued. Walter T. Miller, Chairman. (*Ib.* p. 206.)
6. Committee appointed to prepare a circular letter to religious bodies. S. O. Wylie, Chairman. (*Ib.* p. 211.)
7. Delegates to sister Synods in the British Isles. (*Ib.* p. 212.)
8. J. J. M'Clurkin to visit South Carolina. (*Ib.* p. 221.)
9. Commission to re-try a case of discipline in Princeton, Ind. S. O. Wylie, Chairman, (*Ib.* p. 227.)
10. Special Committee on papers 4 and 5. T. Sproull, Chairman. (*Ib.* p. 232.)
11. Resolutions laid on table and postponed. (*Ib.* p. 232.)
12. Committee on Collection and Digest.

Respectfully submitted. H. H. GEORGE, *Chairman.*

Item 1. The committee on Signs of the Times will report this afternoon. Item 2. The Delegate to the U. P. General Assembly reported as follows:

In accordance with your appointment, I attended the General Assembly of the U. P. Church that met in Xenia, Ohio, and was very cordially received. After alluding to some things of mutual interest, your delegate presented the subject of Union, in the aspect that this Synod would gladly encourage it on a scriptural basis; he also alluded to the great importance of, and growing interest in the work of national reformation. All of which sentiments, with the fraternal greetings, were cordially reciprocated.

Respectfully submitted. H. H. GEORGE.

Item 3. Committee to go to Washington, not attended to, for reasons assigned. Item 4. Committee on National Reform. The committee will report to-morrow morning. Item 5. Committee on Endowment Fund. The committee will report to-morrow morning. Item 6. The committee prepared and transmitted a circular to the General Conference of the Methodist Episcopal Church, the Episcopal Convention, the General Assembly (O. S.), the General Assembly (N. S.), the General Synod of Reformed Presbyterians (N. S.), and to the U. P. General Assembly. The committee was continued. A copy of the circular was read and approved. It is as follows:

The Synod of the Reformed Presbyterian Church, met in Allegheny City, May, 1867, taking into consideration the deplorable state of our common country, are profoundly impressed with the conviction that our national calamities are due to the judicial providence of God. The nation has been, and still is, suffering the just demerit of its many and great sins. The season of darkness and trial through which we are passing, calls loudly for a consideration of our ways.

The Synod cannot but look with deep and painful solicitude at the fact that the nation has criminally forgotten God. While the people are a Christian people—a people professing Protestant Christianity—the nation as an organic body, ignores, if it does not wholly disown, both the Christian religion and its divine author. In the written constitution of the country—the fundamental law and recognized source of national life—by an extraordinary oversight there is a total absence of all acknowledgment of faith in God and in his providence; of the dominion and government of Jesus Christ, prince of

the kings of the earth, and whom the Father hath enjoined all men to honor; of the paramount obligation of the Bible, and of the Christian religion. An individually Christian people, we are nationally without God, and without Christ. Must not all right-hearted men feel it to be a stigma, that the fundamental law of the nation contains in it not one positive element of Christianity, but stands before the world an utter blank in all that relates to the Author, the Preserver, and the Governor of nations? If we could believe that this strange omission was the result of mere oversight or forgetfulness, it would present in so far a mitigation of the case. But we cannot so believe. It is the deliberately chosen, and the distinctly proclaimed attitude of the nation. The declaration that "*the Government of the United States of America is not in any sense founded on the Christian religion*," has been for seventy years recorded in the nation's statute book as part of the supreme law of the land. This astounding disclaimer of our holy religion was made as early as 1797, by the American nation, through their Executive and Senate, in the treaty of peace and friendship concluded with the Bey of Tripoli. Is it surprising, in the light of such facts as these, that national conscience and national morality are things well-nigh unknown? We tremble for the future of our country, when we remember that it is written, "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9: 17.) "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little." (Ps. 2: 10–12.)

Persuaded that our nation is guilty in these regards of a high act of disobedience to the authority and law of the King of kings, and is suffering therefor the tokens of his displeasure, we ask your venerable body to take the matter into consideration, and make such deliverance, as in your judgment the great interests involved—the honor of God our Saviour, and the prosperity and salvation of a whole nation, may demand.

We specially ask your sympathy and co-operation on behalf of the movement in which many Christian people are now engaged to secure such an amendment to the constitution of the United States as will embody in it an acknowledgment of Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his will, revealed in the Holy Scriptures, as of supreme authority, and thus give to the nation a Christian character by placing it upon a Christian foundation.

We invoke for your venerable body the guidance of the Holy Spirit, that he may lead you into all truth.

SAMUEL O. WYLIE,
SAMUEL CARLILE,
JAMES WRIGHT,
} *Committee.*

Item 7. The delegates reported as follows:

The delegates appointed to attend the Synods of the R. P. Church in the British Isles respectfully report, that unavoidable circumstances prevented us meeting with our brethren in Scotland. We attended the Synod of the Church in Ireland, and presented the fraternal greetings and Christian salutations of this Court, which were most kindly received and most cordially reciprocated.

JOS. KENNEDY,
J. W. SPROULL.

Item 8. Mission of J. J. M'Clurkin. Not attended to for satisfactory reasons. Item 9. The committee will report to-morrow. Item 10.

The committee expect to be able to report to-morrow. Item 11. The resolutions on Temperance were taken up and referred to a special committee, consisting of J. M'Cracken, J. M. Beattie, R. F. M'Gibbin. The resolutions respecting the licensing of students were taken up and referred to the committee on the Theological Seminary. Item 12. Committee on collection and digest of Laws was, on motion, added to the report. The committee has made progress, but will not be in readiness to report at this meeting.

The Presbyteries of Rochester and Pittsburgh had leave to sit during the sessions of Synod.

The report of the committee on Unfinished Business was laid on the table for the present.

The hearing of Presbyterial Reports was made the order of the day for to-morrow, immediately after the recess.

After spending forty minutes in devotional exercises, recess was taken to 12½.

SAME PLACE, 12½ P. M.

After recess Synod came to order. All the members present except J. M. Beattie, James Beattie, Ewing, Hemphill, M'Cullough, M. T. Glasgow, R. Glasgow, who soon appeared. The reading of the minutes was dispensed with.

A preamble and resolution referring to an article in the *Reformed Presbyterian and Covenanter* in relation to sitting on juries, was offered, and its consideration was made the order of the day for to-morrow forenoon.

The committee on the Signs of the Times reported. The report was read and adopted. The last Thursday of November, 1868, was appointed as the day of fasting, and Thursday after the first Sabbath of January, 1869, as the day of thanksgiving. The report is as follows:

Fasting has been viewed as taught by the light of nature, because observed by most nations from the remotest antiquity, as the Egyptians, Phœnicians, Assyrians, &c. But if so, the light of nature must be admitted the same as the moral law, in so far as the former can be compared with the latter, as proved by Rom. 2: 14, 15. Nevertheless, aside from these considerations, religious fasting is clearly taught in the Scriptures, to be a standing ordinance in the Church. Under the former dispensation, the Day of Atonement was observed with equal obligation as the Passover, or any other annual solemnity; and not only the service and ceremony, but the day itself, was appointed by God, seemingly to prevent professors of religion from either neglecting its duties, or attempting to set aside its important claims; and its typical import had an awful representation, as recorded in Lev. 16th, and elsewhere. The whole day was observed by afflicting their souls and carefully abstaining from all worldly business, and this duty rested on them yearly, whether providences were prosperous or adverse. Now while the precise day and some of its ceremonies have passed away, the duty of fasting still remains, as well as the duty of repentance itself, of which it was and is now a ceremonial accompaniment. Hence, from Matt. 9: 14, the disciples of John fasted; and when the bridegroom should be taken away, in like penitential services would the disciples of Christ be engaged. And without additional remarks, it may be safely said, that in every age and place where sin exists, there also fasting, as a penitential duty, is divinely enjoined. And as sin is committed in various forms, so the causes of fasting are various.

As, 1. Innate depravity, or original sin. This, though committed in Adam, "is conveyed to his posterity by natural generation." "So death passed on all men, for that (or in whom) all have sinned." The writer of the 51st Psalm, when bewailing a terrible actual transgression, acknowledges its cause in his original depravity—"Behold I was shapen in iniquity," &c. Now, if the cause, as well as the effect, demands our penitential services, as appears from the Psalm quoted, then are we this day called deeply to mourn our original depravity; and this will appear more clearly, if we take into account the misery of that state into which man fell, and which he still suffers to an untold extent, for the whole head is sick and the whole heart is faint.

2. The iniquities of our fathers. A doctrine established from the 2d commandment is, that in every case there is danger, and in some cases very certain, that the transgressions of the parents will descend to their posterity. For thus it reads, "visiting the iniquities of the fathers upon the children," &c. Now the only way to prevent their transmission, is penitentially to disavow them, as proved Lev. 26: 40; Ps. 106: 6. At the same time, we are not to suppose that transmission either wholly relieves the parent, by laying the whole iniquity upon the son, or equally divides the guilt between them; for while the sword should never depart from the house of David—which must mean that his children should share in the punishment—yet still the whole murder is charged to David himself; and with yet the warm blood of Uriah reeking from his hands, he most solemnly thus appeals to a sin-pardoning God: "Deliver me from blood-guiltiness." It is stilll blood, whole blood, not part, blood-guiltiness. Nor is it deliver us (viz., me or my children), but me, from blood-guiltiness. Other instances, as Ahab, &c., might be added. Now if crime may (as it does) pass over to third, fourth, and even distant generations, without diminishing the criminality, as found in the first transgression, as proved, 2 Kings 5: 27, &c., or the last devoted head, stands equally guilty with the first transgressor, then how deeply ought we to mourn the sins of our ancestors! We have sinned with our fathers—not only do the same, but have pleasure in them that do them.

3. Worldly-mindedness. That there is such a state of mind, is proved by the exhortation, "Love not the world," &c. We live in a wealth-acquiring age; its effects are marked. There is danger of all looking to their own ways, every one to his gain from his quarter. Godliness is in peril. The cares of this world and the deceitfulness of riches threaten to choke the Word. Professors should fear lest a state of mind should overtake them, making religious hours burdensome, and while sinking under the crushing weight say (as long ago), When will the new moon and the Sabbath be gone? This soul-destroying disease is now (when completely master of the mind) as incurable as in the days of Demos, who loved this present world. Gain is not godliness. This life-sapping evil is surest met in its early hours, by timous repentance and watchfulness.

4. Pride. This sin is often mentioned in Scripture, but always with disapprobation. It is generally the result of wealth, and it is rather anomalous to find wealth and humility in the same house. But for a person to grow proud (and of course disdainful) under wealth, must argue either a deficiency of intellect or piety, or both, which is the more likely. The prophet Isaiah, in his third chapter, keenly rebukes it; nor would he be less silent if he lived in our day. The meretricious, gaudy trappings, the unbounded prodigality, and the pompous ornaments of houses, scarcely formally religious itself, seem badly to comport with the advice of a religious man, long ago.—1 Tim. 2: 9, 10. Unless the Bible is changed since Paul wrote thus to Timothy, it is wrong now as well as then, and beyond peradventure has a terrible influence in cooling the feelings and stifling holy alarms and apprehensions about things pertain-

ing to another world; and it should be remembered that matters, often comparatively innocent, are often carried to a hurtful extreme.

5. A spirit of covenant-breaking.. It is painfully true that while the more orthodox part of denominations are free to declare they have descended from the Church of Scotland, they at the same time deny or ignore the binding nature of her covenants. Such a position is neither sustained by reason nor revelation; for moral covenants always bind to moral duties. But passing this point, we come to our own church, and take the ordinance of baptism, which, though a vow, is as clearly a covenant as was circumcision. Moreover, it is administered in the name of the Trinity. The articles of this covenant in our church are the terms of communion. Now if it be a solemn matter to appeal to one person of the Godhead, how much more so to invoke the whole three—Father, Son, and Holy Ghost. Could any engagement be more solemnly ratified, or its obligations be more positively binding? Is there a fourth person divine to invoke? No. There is no additional item of obligation to be added. Need angels, heaven, earth or hell be named additional? Nay; such, instead of increasing, would only diminish. In one word, when we ratified our baptism in the name of the three persons of the Godhead, we have reached the highest point, we can go no further; and yet, in the face of all this, with what indifference, and even contempt, do professors respect their baptism. Under the most frivolous pretexts they can change their profession and turn their back upon the church. This, truly, is a terrible spirit of covenant-breaking; it is wide spread, and should be deeply deplored. Similar remarks might be made in respect to the Lord's Supper. And it may be said now, as long ago, "unsteadfast and perfidious they in his covenant were."

6. The divided state of Zion. Ephraim envies Judah, and Judah vexes Ephraim; and while, for the divisions of Reuben, there might be at present great thoughts of heart, yet it may well be questioned if they are scriptural thoughts of heart.

7. National infidelity. It has been said we are the only nation on the face of the earth that owns no God. The Constitution, the supreme law of the land, is totally silent in respect to God and his national claims; hence we have no national religion, or citizen piety. The legitimate consequences are alarming, as seen in the increase of impiety, in almost every form—as in fraud, corruption, licentiousness, gambling, lying, rascality, drunkenness, swearing, Sabbath profanations, and murders, so terribly multiplied until "blood toucheth blood." The destructive principles and practice of immorality are largely abroad. Men seem to act as if church sins need to be only partially avoided, while citizen or civil sins are of very minor importance, if sins at all in God's sight, or to be visited on a nation as a divine judgment. This is a fearful mistake. The first sin committed in God's universe was, in its character and relation, civil, and hurled the transgressing angels from the glorious abodes of heaven to the dismal fetters of darkness for some thousands of years, even to the judgment of the great day, and then to be eternally damned to the torments of the unquenchable flame. Again, the first sin committed by man was in Eden; that sin is also, in its character and relation, civil. It was neither a sin against gospel nor grace, and in no sense a church sin. Was it trifling or little? Read the consequence. It subjected all mankind to pale, gloomy, terrible death, with all its kindred train of sickening woes. It formed a hell for men, awful with its eternal torments; created the undying worm, that eternally sends its hissing pain to the centre of the soul and arouses it to all the keenness of mental horror. And now, need any one, in the face of these awful truths, ask if civil sins are in their nature, character, relation and consequences of little or no moment? In what peril then must that nation

be whose God is not the Lord, and how should the witnesses of God weep and bewail the condition of those who go on in sin, and keep not God's law? For these and other reasons, Synod appoints the last Thursday of November, 1868, to be observed by all the congregations and societies under its jurisdiction, as a day of fasting, humiliation and prayer.

CAUSES OF THANKSGIVING.

Thanksgiving is a duty largely taught in the Bible. It stood prominent in some of the Jewish stated feasts, as of new moons, pentecost, &c. It is noted as one part of Levitical duty to superintend in thanksgiving, as seen from Neh. 11: 17, and 12: 8, 46. Besides, every worshiper had his thank-offering on special occasions. "It is good to give thanks unto the Lord;" "giving thanks always for all things." From this last, it is evident the causes of thanksgiving are many; some of which are,

1. Common benefits. As, (1.) Food. The past year has amply met the wants of man and beast. True, there was a threatening, and in some parts of the land a partial shortcoming, because of dearth; yet still there appears to have been enough. The year has been crowned liberally, with goodness. (2.) Peace in our borders. The sword, heretofore "bathed" in blood, has returned to its scabbard. The war-horse, instead of pawing in the valley, is employed in husbandry. Nor is the land alarmed by the presence of pestilence, walking in darkness secretly or wasting openly at noonday. In view of these great blessings, we should feel the duty of thankful acknowledgment, as expressed by an eminent saint: "What shall I render to the Lord for all his gifts to me?" "How excellent in all the earth, Lord, our Lord, is thy name."

2. The kindness of God toward us as a church. The scourge of bloody persecution has not been visited upon us, as it was in other days, when they wandered in dens and caves of the earth; but on the contrary, we sit under our own vine and fig tree. We are not only permitted to continue as a church, witnessing for the truth, but to increase. Our missionary efforts, both foreign and domestic, are encouraging. The School of the Prophets prospers, and young men of promising usefulness are coming forward to the ministry.

3. The spirit of unity amongst professors. For denominational separation there is no warrant in the Bible. It is a state of matters which shows wrong must be somewhere; a state in which professors of the gospel of peace bite and devour one another—stay the progress of truth—bring religion into discredit, and give occasion to the adversary to blaspheme. At present a reaction seems begun, but with what scriptural success it shall yet be crowned, that day itself shall declare. However, so far as a dividing spirit seems to be on the wane, it is a matter of thankfulness. For though long prophesied, and long hoped for, the day shall yet come when the watchmen shall lift up the voice, and with the voice together sing.

4. National Reform. That there is an awakening on the subject of national reform, is now an established fact. The conventions held in different places for this purpose speak favorably. The countenance given by persons of influence affords additional encouragement. The marked difference in the agitation of this subject, as compared with the "human right" question, is worthy of notice. While maltreatment, assassination, with life in high peril, pertained to the cup of the philanthropist, yet in this movement of national reform such savage barbarity has not been manifested, which seems to indicate a smoother road to final and complete success. However, it must not be forgotten that there is an opposing current, deep and potent, that must be subdued by patient and laborious effort, and the happy results of victory should encourage the friends of the cause to unfaltering diligence. Nor will his work be done until nations shall acknowledge and avouch the claims of Messiah as the

moral Governor of earthly kingdoms. And then will the sword be beaten into the ploughshare—the wolf and lamb lie down together—the earth yield her increase, and upon the horses' bells be written, HOLINESS TO THE LORD.

For these and other reasons, Synod appoints Thursday after the first Sabbath of January, 1869, to be observed as a day of Thanksgiving by all the congregations and societies under her care.

The rule in regard to the hours of meeting was changed, and it was ordered that the sessions shall be from 9½ A. M. to 3 P. M., with a recess of half an hour from 12 M.

Synod adjourned with prayer, to meet to-morrow at 9½ A. M.

SAME PLACE, May 29th, 9½ A. M.

Synod met and was constituted with prayer. All the members present, except Hutcheson, Middleton, Jas. Spear, who soon appeared, B. M'Cullough absent by indisposition. Minutes read, amended and approved.

Papers received and numbered. No. 10. Memorial on Covenanting from session of Pittsburgh congregation. No. 11. Report of New York Presbytery. No. 12. Resignation of H. Dean, a member of the Board of Domestic Missions. No. 13. Report of Philadelphia Presbytery.

No. 10. Read and referred to the committee on Covenanting. No. 12. Read and referred to the committee on Missions.

The committee on the Endowment Fund reported. The report was read and laid on the table for the present.

The Board of Superintendents of the Theological Seminary reported. Read and referred to the committee on the Theological Seminary, except so much as refers to finance, which was referred to the committee on Finance.

The commitee appointed at last meeting to confer with the Professor elect, reported. The report was read, accepted and adopted. It is as follows:

The committee appointed by the last meeting of Synod to confer with Rev. S. O. Wylie, the person elected to the vacant chair in the Theological Seminary, respectfully report, that Rev. Wylie declined accepting the appointment conferred upon him by Synod. But your committee recommend Synod to request Mr. Wylie to reconsider his declination, and accept the appointment.

Respectfully submitted. S. STERRETT, *Chairman.*

The special committee on Temperance reported. The report was read, accepted and re-committed to the committee for completion.

Dr. Sproull presented his resignation of the Professorate now held by him, which was not accepted.

The Iowa and New York Presbyteries had leave to sit during the sessions of Synod.

The committee on the Theological Seminary reported. The report was read, accepted and laid on the table. It, together with the whole subject of the Theological Seminary, was made the order of the day for to-morrow morning.

The order of the day was called, viz., the preamble and resolution in reference to the article signed "Omega," in the *Reformed Presby-*

terian and Covenanter. After slight discussion they were referred to a special committee consisting of S. O. Wylie, S. Bowden, J. Quin, to report to-morrow morning, as the first order of the day.

Item 9 of Unfinished Business. The commission appointed to retry the case of discipline at Princeton reported. The report was accepted and the recommendation adopted, and the proceedings were approved. The report is as follows:

The Commission appointed by Synod at its last meeting to adjudicate the case referred to in number 16 of its papers, met at the time and place designated by Synod. S. O. Wylie, H. H. George, J. Brown and D. Boyd were present. Three members of the commission, D. Scott, J. C. Boyd and D. Wallace were hindered from appearing. Two days were occupied in the investigation of the case, and the finding was substantially, that in so far as the charge of rape was concerned, the accused was not guilty, and in so far as the charge of adultery was concerned, the evidence was not sufficient to justify a legal conviction. The want of sufficiency lay in the fact, that whereas there were but two witnesses in the case, the commission were not satisfied as to the credibility of one of them. The testimony of the other witness was direct as to acknowledgment of guilt upon the part of the accused, and the commission saw no ground to question the veracity of the sworn statement.

The commission cannot discharge its whole duty in this matter without saying to Synod, that in their judgment the case is enveloped with circumstances strongly damaging to the accused, and that Synod owes it to itself, and to the church, to hear the testimony and consider whether any, and if so, what further procedure in the case should be taken. Minutes and testimony are herewith submitted.

S. O. Wylie, *Moderator.*
W. H. George, *Clerk.*

The reading of the testimony taken by the commission was made the order of the day, in an interlocutory meeting, for Monday morning, immediately after the opening of the court.

J. O. Bayles laid on the table a bequest of $1000, made by George Spence, late an elder of Kortright congregation, N. Y. Referred to the committee on Finance.

The commission that tried the case in Princeton were directed to present an account of their expenses to the committee on Finance, and that committee is instructed to devise a plan for their payment.

Resolutions presented by N. R. Johnston were laid on the table for the present.

The report of the Board of Church Extension was taken up. While this was under consideration the time for devotional exercises arrived. After devotional exercises recess was taken to 12½ P. M.

Same Place, 12½ P. M.

After recess Synod came to order. All the members present, except W. F. George, N. R. Johnston, C. E. Temple, M'Cullough and Shields. W. F. George and N. R. Johnston soon appeared. The two last absent by indisposition.

Papers received and numbered. No. 18. Petition of W. W. M'Millan on the subject of Sabbath collections. No. 19. Protest and appeal from the Presbytery of the Lakes. No. 20. Memorial of the Presbytery of the Lakes on the subject of voting for amendments to the Con-

stitution. No. 21. Protest and appeal from Illinois Presbytery. No. 22. Report of Lakes Presbytery. No. 23. Report of the Presbytery of Ohio.

No. 18. Read and referred to a special committee, consisting of D. Scott, J. M'Auley, A. S. Gilchrist.

Nos. 19, 20, 21, referred to the committee on Discipline.

The order of the day was called, viz., hearing of Presbyterial Reports. C. E. Temple appeared. No. 11. Report of New York Presbytery was read and referred to the committee on Presbyterial Reports. No. 13. Report of Philadelphia Presbytery was read and referred to the committee on Presbyterial Reports, except so much as relates to covenanting, which was referred to the committee on that subject. No. 16. Report of Rochester Presbytery was read and referred to the committee on Presbyterial Reports, except so much as relates to the Theological Seminary, which was referred to the committee on the Seminary. No. 14. Report of Pittsburgh Presbytery was read and referred to the committee on Presbyterial Reports. No. 23. Report of Ohio Presbytery was read and referred to the committee on Presbyterial Reports, except so much as relates to finance, which was referred to the committee on Finance. No. 22. Report of Lakes Presbytery was read and referred to the committee on Presbyterial Reports. No. 15. Report of Illinois Presbytery was read and referred to the committee on Presbyterial Reports, except so much as relates to finance, which was referred to the committee on Finance. No. 17. Report of Iowa Presbytery was read and referred to the committee on Presbyterial Reports.

The consideration of the report of the Board of Church Extension was resumed. While this was under discussion, the time appointed for hearing the sermon on the "Duty of striving to save the Nation," arrived.

The rule requiring Synod to sit until 3 P. M. was suspended, and Synod adjourned to meet to-morrow at 9½ A. M.

SAME PLACE, May 30th, 9½ A. M.

Synod met and was constituted with prayer. All the members present, except Gilchrist and Jas. Gray, who soon appeared, and M'Cullough, still unable to attend. Minutes read, amended and approved.

The committee on Discipline reported in part, that papers Nos. 19 and 21, being protests and appeals, are regular and in readiness for trial. The report was laid on the table for the present.

The committee on Missions reported. The report was read, laid on the table for the present, and the subject of Missions was made the second order of the day for Monday, June 1st.

The special committee on Covenanting reported. The report was read, accepted and adopted. It is as follows:

The committee on Covenanting respectfully report:

Whereas, Public social covenanting is a duty and privilege of the church under the New Testament dispensation; and whereas, it is a distinctive principle of the Reformed Presbyterian Church, that such engagements should be

entered into at suitable seasons; and, whereas, the ordinance of Covenanting has never been practically exemplified by the Church in America; and, whereas, it is our devout conviction that the proper observance of this ordinance would be blessed by God, to the revival of the church through the outpouring of his Holy Spirit; and, whereas, we are profoundly convinced that there is, in the present aspects of Divine Providence toward our church, an urgent call to enter immediately upon the work of covenant renovation; therefore,

Resolved, That Synod appoint a special committee to prepare the draft of a covenant, and make all necessary arrangements for entering upon the work of covenanting without unnecessary delay. J. R. W. SLOANE, *Chairman.*

S. O. Wylie, J. R. W. Sloane, Wm. Crawford are the committee on Covenanting. T. Sproull and A. Stevenson added to the committee.

The committee on the resolutions relating to the article on the juror in the *Reformed Presbyterian and Covenanter*, reported. The report was read, accepted, amended and adopted. It is as follows:

The committee to whom was referred the preamble and resolution in regard to a certain article in the *Reformed Presbyterian and Covenanter* for March, on the subject of the juror, recommend the adoption of the following:

1. Synod does not hold itself responsible for any sentiment or sentiments propounded in the pages of the magazine named.

2. In so far as the article in question is an argument in justification of sitting on juries, Synod utterly condemns the same.

3. Synod commends to our people the importance and duty of a tenacious adherence to this, as well as every other part of our covenanted practice.

4. Synod expresses its disapprobation of writing and arguing publicly against any known and accepted principle of our Testimony, or any practical exemplification of such principle, as tending to compromise our position of dissent from immoral constitutions of civil government, and warns ministers, elders and members against so doing.

S. O. WYLIE,
S. BOWDEN,
J. QUINN, } *Committee.*

The committee on Temperance reported. The report was read, amended and adopted. It is as follows:

The committee appointed to report on certain resolutions on Temperance respectfully report:

No new deliverance on this subject is needed. Synod has repeatedly given most clear and positive condemnation of the use and sale of intoxicating drinks. Neither sessions nor ministers need instruction about their duty in this respect. Let sessions be firm and faithful in dealing with those who drink or sell liquors, and ministers pointed and explicit against these sins in preaching, and especially in pastoral visitation, and the evil will disappear from among us.

We do, however, warn the people under our care to abstain from the use of those intoxicating mixtures, known as patent medicines, as of doubtful benefit, and tending to create a taste for strong drink, and to promote intemperance. J. M'CRACKEN, *Chariman.*

Synod having spent forty minutes in devotional exercises, recess was taken to 12½.

SAME PLACE, 12½ P. M.

After recess Synod came to order. All the members present, except M'Cullough, still absent from indisposition.

Paper No. 24, Inquiries by two members of the court as to the propriety of holding the office of school-director in Iowa, was read and referred to the committee on Discipline.

The order of the day was called, viz., the report of the committee on the Theological Seminary. The report was amended and its several articles adopted, when it was re-committed to the committee, that some additions might be made.

The election of a Professor to fill the vacant chair, was made the third order of the day for Monday June 1st.

The report of the committee on the Endowment Fund was taken up and adopted. It is as follows:

The committee on the Endowment Fund of the Theological Seminary report, that their operations for the past year have been of the most limited character. The unsettled and uncertain condition of the matter of the vacant Professorship has been the chief cause of this—though the committee are obliged to refer to the continued unwillingness of some pastors to favor, and a number of persons to contribute to, the Fund, on account of the want of an incorporated body to hold in trust the funds of Synod; while there are still others unwilling to contribute to any permanent fund for this purpose, but would cheerfully contribute for the *current* expenses of the Seminary, if collections were taken up for the purpose in *all* the congregations.

In view of these facts, the committee have agreed, 1st, to urge upon Synod the immediate and definite settlement of the question of the vacant Professorship. 2d, to recommend that direction be given for the taking up of collections in all the congregations for the current expenses of the Seminary, *annually*. In reference to this, the proper expectation, in the view of the committee, is about as follows: From those members of the church who have contributed to the Endowment Fund it is *not* to be expected (unless they desire) that they will contribute to the collections for the *current* expenses; while from those who have *not* so contributed, it should be expected that they will manifest the liberality that the importance of this interest of the church demands; and to direct the committee on Finance to place in the list of requisitions of funds needed for the schemes of the church, *an estimate* for the amount that will be required *over* and *above* the income from the invested funds, and regularly paid interest, to cover the current expenses of the Seminary. And 3d, to continue to have in view the completion of the Endowment Fund; and to this end to continue a committee for the purpose of obtaining donations to the Fund, and to assist in the collection of those subscriptions and notes still unpaid.

The receipts during the past year have been $949.17, the greater part of which was obtained from the payment of notes.

An investment of $1000 has been made in one U. S. 5-20 bond.

The present condition of the Fund, and the investments for it, appear as follows:

Invested in N. Y. City 5 per ct. currency Water bonds,.....	$ 5,000 00
" " U. S. 6 per ct. Gold bonds,.....	16,400 00
" " Judgment bonds, 8 per ct. currency,.....	616 00
Cash on hand,.....	896 22
Notes of members in D. Gregg's hands,.....	800 00
Total,.....	$23,712 22

Besides which there is the amount previously reported of three to four thousand dollars of notes of hand of members of the church, and supposed to be good and in due time available.

All of which is respectfully submitted,

On behalf of the Committee. WALTER T. MILLER,
Chairman.

The consideration of the report of the Board of Church Extension was resumed. While it was under discussion Synod adjourned with prayer, to meet on Monday, 9½ A. M.

SAME PLACE, June 1st, 9½ A. M.

Synod met and was constituted with prayer. All the members present, except S. Bayles and A. Bowden—the former soon appeared. Minutes read and approved.

J. M. M'Donald laid on the table $50 from Mrs. Catharine Wilson, to be disposed of as follows: Foreign Missions, $10; Domestic Missions, $10; Seminary, $10; Freedmen's Mission, $20.

The committee on the Theological Seminary again reported. The report was laid on the table for the present.

Synod proceeded to the order of the day in interlocutory session, viz., the reading of the testimony taken by the commission in the case of J. Stott. The libel found by the commission, and the testimony taken by them, were read.

The rule requiring devotional exercises was suspended. While the matter was still pending the rule requiring recess at 12 M. was suspended. After further discussion recess was taken for forty minutes.

SAME PLACE, 2 P. M.

After recess Synod came to order. All the members present, except A. Bowden and Hannay. Reading of minutes omitted.

J. M. Beattie had leave of absence during the remaining sessions of Synod.

A. Bowden and Hannay appeared.

After hearing Mr. Stott and full discussion, Synod adjourned with prayer, to meet to-morrow at 9½ A. M.

SAME PLACE, June 2d, 9½ A. M.

Synod met and was constituted with prayer. All the members present. Minutes read, amended and approved.

A. M'Intire had leave of absence during the remaining sessions of Synod.

The committee on Discipline reported in full. The report was accepted and laid on the table for the present.

The special committee on paper No. 3 reported. The report was accepted and adopted. It is as follows:

The committee to which was referred paper No. 3, report:

The paper is a letter from Rev. John T. Pressly, D. D., who was appointed a delegate to this court by the U. P. General Assembly, but who, on account of his attendance on the sessions of the Assembly, cannot meet with us. It contains strong expressions of fraternal regard, and breathes a truly Chris-

tian spirit. To those expressions this Synod gives a sincere response. We look on the U. P. Church as occupying an important position, and fulfilling an important mission. We rejoice in the high stand taken in her Testimony for the great truths of Reformation. In her endeavor to preserve in the church the exclusive use of the book of Psalms as the matter of praise, and to guard against that wide latitudinarianism that would throw open the fellowship of the church to those who deny the truth, or hold error instead of it, we sympathize, and pray that she may be enabled to hold fast.

The letter expresses a desire to continue the correspondence by delegation. We submit to Synod whether the end — "that when we shall be better acquainted with each other the way may be prepared for a more intimate union" —would not be as well promoted by an interchange of letters, as by the plan proposed. The fact, as in the present case, of the two bodies meeting at the same time, makes it inconvenient for delegates to fulfill their appointments. We will, however, heartily co-operate with our brethren in every measure that looks to a union of the Presbyterian bodies on a scriptural basis.

Respectfully submitted. THOS. SPROULL, *Chairman.*

To the Moderator and brethren of the Synod of the Reformed Presbyterian Church:

DEAR BRETHREN—By the General Assembly of the United Presbyterian Church, I have been appointed a delegate to present to your reverend Synod Christian salutation. I am very sorry, that, as our Supreme Judicatories meet at the same time, and at points remote from each other, it will not be in my power to enjoy the pleasure of being present with you in person. Permit me then, in this manner, to give you the assurance of the profound respect and fraternal regard of the body which I have the honor to represent. Though we exist as two distinct ecclesiastical bodies, yet we regard ourselves as very nearly related—being joint witnesses for the same precious truths of the gospel, adhering to the same system of ecclesiastical polity, and maintaining the same forms of religious worship. It is our desire, that regular correspondence by delegation should be kept up between us, in the hope, that when we shall be better acquainted with each other, the way may be prepared for a more intimate union. While we do not sympathize with that spirit which, in seeking the organic union of the churches, overlooks the obligation to maintain a faithful Testimony, yet where this result can be secured without compromising the character of faithful witnesses, we regard it as a consummation devoutly to be wished. And we cannot see any very serious obstacle in the way of union among those Presbyterian bodies which hold the same sytems of Christian doctrine, and whose forms of worship are the same. Any proposition, having for its object such a result, would meet with a cordial response from the United Presbyterian Church.

Wishing you the enjoyment of the abundant influences of the Holy Spirit, and much success in your efforts to maintain the cause of truth, and to extend the limits of the kingdom of our Lord and Saviour, I am, dear brethren, your fellow-laborer in the gospel, JOHN T. PRESSLY.

The committee on papers Nos. 4 and 5 of last meeting reported. The report was accepted and laid on the table for the present.

The action of Synod in the case of J. Stott was reconsidered, and the further consideration of the matter was postponed until this afternoon.

Synod proceeded to the second order of the day, viz., the report of the committee on Missions. The report was amended and adopted. It is as follows:

The Committee on Missions respectfully report:

We have examined the Reports of the Mission Boards, and find in them a satisfactory exhibition of the schemes respectively under their charge in the Home and Foreign fields. In the Foreign Mission there is a call for an additional laborer and a large increase to the contributions of the church. Under the wise and careful management of the missionaries and the Board, these facts indicate the prosperity and success of the mission, and encourage the church to "be not weary in well doing," but to "abound in good works." We recommend,

1. That the Reports of the Boards be published in the Minutes, in order that the whole church may see and be strengthened in prosecuting the work of evangelization.

2. That the Central Board be directed to transfer the mission stations under their care to the appropriate Presbytery whenever they are ready for organization, and that they continue to appropriate whatever sum is necessary to enable the Presbytery to prosecute efficiently the work begun by the Board.

3. That all our congregations be enjoined to remember the Domestic Mission fund in their annual collections.

4. That the resignation of Henry Dean as a member of the Central Board be accepted, and that Elder John A. M'Kee, of the Pittsburgh congregation, be appointed in his place.

5. That the subject of reinforcing the Foreign Mission be referred to the Board of Foreign Mission.

6. That all our pastors be directed to urge the claims of the Foreign Mission upon the liberality of their congregations, so that there may be no failure in, nor limitation of, the work which God has so auspiciously favored hitherto.

Respectfully submitted. J. C. K. MILLIGAN, *Chairman.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

THE ACCOUNTS.—The total receipts for the Mission in Syria, during the last fiscal year, as shown by the Treasurer's Report, are $6,977.90. Of this sum, $1,225.47 were contributed for the Building Fund, and $5,752.43 for salary and other general expenses of the mission. The total disbursements were $9,951.88. The building absorbed $1,984.14; the remainder, $7,967.74, stands to the account of regular and permanent expenditure. The bequest of Mr. Lyde, amounting to £60, has been paid regularly, as heretofore, by his brother in London, who remits it in semi-annual instalments. The Reformed Presbyterian Synod in Ireland, at their last meeting, generously donated £24 for the use of the mission. The members of the mission have contributed, for the Building Fund, $380 in gold. The balance remaining in the Treasurer's hand April 20th, was $2,834.86.

THE ALEPPO FIELD.—At the date of our last report, Aleppo was provisionally occupied by the mission. The United Presbyterian Church of Scotland, by which it had been held for some time, relinquished it, in consequence of their missionary, Dr. Wortabet, having accepted a position in the medical school in Beyrout. Acting upon the recommendation of Synod, we advised the permanent occupancy of it, and the mission accordingly made arrangements in that direction. It has been finally determined that Mr. Dodds and family will remove to Aleppo and take charge of the work in that department. In case no disarrangement of plans has taken place, Mr. Dodds is by this time on the way to, if not already located in Aleppo. In view of this result the Board, as advised by Synod, have kept before them the importance of a reinforcement of the mission. As yet their efforts have not been successful.

THE WORK IN ALEPPO.—Mr. Dodds visited Aleppo during the year, and spent some five or six weeks inspecting the schools, and looking generally after

the interests of the work in that important field. A second visit was prevented by the severity and protracted continuance of the rainy season. In the meanwhile a correspondence has been maintained with those in charge of the work, as regularly as the mail conveniences would allow. The school in Aleppo is under the charge of Ibrahim, and in Idlib, an out-station, under the charge of Isa; both of them, so far as the missionaries can judge, men full of faith and of the Holy Ghost. Tho former has under instruction about thirty-five boys, and his wife, an excellent woman, teaches a school of girls, which, during the year, has grown from thirty to fifty. The latter, Isa, in Idlib, has a school numbering about fifty, among whom a few girls are included. In both places the teachers perform the duties of catechists, and thus add religious to secular instruction, and on the Sabbath hold two meetings with adult persons for devotion, and reading and searching the Scriptures.

THE WORK IN LATAKIYEH AND VICINITY.—The schools in the southern or Latakiyeh end of the field, are smaller but more numerous, and contain in the aggregate only about half as many pupils as the schools in Aleppo and Idlib. During the year the number has increased from fifty to about seventy, and these are nearly all children of the Nusairiyeh. There are six schools in as many country villages, and scattered over a territory of thirty miles in extent. For a short period in the summer, three of these schools were suspended in consequence of troubles between the Turkish authorities and the Fellaheen, which for a time completely unsettled every thing in that part of the mountains. The Nusairiyeh people cherish an inveterate prejudice against the education of females. The result is, that of the seventy pupils in these village schools, only two are girls. Miss Crawford, who has made rapid progress in the acquisition of the Arabic language, has under her care a class of girls in Latakiyeh. The average attendance in the various schools north and south during the year, has been about one hundred and fifty.

THE SCHOOLS AS A MISSIONARY AGENCY.—The course of secular instruction in the schools, except in a few cases, is only reading, writing and arithmetic. Writing and arithmetic are introduced mainly for the purpose of supporting the reputation of the schools, increasing the number of pupils, and retaining them longer under missionary influence. The chief attention is given to reading. The children of the Nusairiyeh, who believe that they were created by the moon, in acquiring the art of reading, become measurably familiar with the history of the Creation, the Fall, and Redemption, for in the process of learning, almost their whole reading is in the Scriptures; and subsequently few of them have access to any book but the Bible. Many of the pupils, in the course of the last year, memorized several chapters in the Gospels, and a catechism suited to their age and the measure of their intelligence. True as it is, that without the effectual blessing of the Holy Spirit, mere teaching is of no account in the matter of saving conversion to God, it is yet accomplishing much, that scores of heathen children are taught in their daily catechetical exercises the way of salvation by faith in Christ, the only Mediator, and all the distinctive principles of evangelical Protestantism.

PREACHING.—Preaching in Latakiyeh has been kept up regularly in a hall in Mr. Beattie's house. The attendance during the year has been uniform—without sensible increase or diminution—numbering about twenty. Only four of those received by baptism into the fellowship of the church, reside in Latakiyeh; the rest are scattered over the country as teachers among the Nusairiyeh. The Week of Prayer was observed by the missionaries, and appropriately concluded by the celebration of the ordinance of the Lord's Supper. Besides the stated service in the town, occasional excursions for preaching are made to the villages in the mountains. Wherever opportunity is offered, the word is preached, though generally in an informal way. Sometimes it is heard

with a measure of attention and apparent interest, but in other cases with cold indifference, and now and again in a spirit of scoffing and contempt.

SALE OF BOOKS.—In the course of the last summer, a small shop for the sale of books was opened under the auspices of the mission, and Mr. Beattie placed in charge of it. It cannot be expected that much will be done in the way of actual sale; nor is this the end mainly contemplated. The store is an arm of the mission. Some copies of the Scriptures and other books are sold, and the store becomes a bazaar, whither visitors are attracted and led into religious discussions with the mission book-seller, and this leads to the reading and hearing of passages from such books as may tend to their saving enlightenment.

APPLICANTS FOR BAPTISM.—Two of the Nusairiyeh, Hassan Makhlief and Asaad Henan, have recently signified their desire to be admitted to the fellowship of the church. When boys, both of them were under instruction in the mission school, and a seed appears to have been planted then, which promises fruit in the future. As they reside at a distance, and cannot, therefore, be under the notice of the missionaries, it was thought best to defer their baptism for a time, that their sincerity and fitness might be tested by a long period of probation. The case of these two young men encourages hope in the success of the mission. The truth learned by them in their early boyhood, after years of apparent inactivity and deadness begins to show itself with saving power and efficacy in their manhood. "The word that goeth forth out of God's mouth shall not return unto him void, but it shall accomplish that which he pleases, and shall prosper in the thing whereunto he hath sent it."

MISSION BUILDING.—The mission building, Synod will be gratified to learn, is in a state of advanced forwardness, and if not now, will be in a short time in readiness for occupancy. Considerable delay has been experienced from a variety of causes, but principally on account of the difficulty of procuring labor. The cost, as is generally the case in such instances, has largely exceeded the original estimate, though not in excess of the amount contributed by the church for the purpose. The increased expenditure has arisen from a change in the plan of the building, the advantage of which, in the judgment of the missionaries, will more than compensate for the additional outlay, and will be economy in the end. This part of the work has been mainly under the direction of Dr. Metheny, and we feel that it is due to him to say, that he has shown in connection with it no small amount of skill, sound judgment and energy.

DESCRIPTION OF THE BUILDING.—The mission building measures 50 feet in length, 40 in width, and 38 in height, or to the comb of the roof 49 feet. The materials are dressed stone. The walls in the first story are 20, and in the second and third stories 10 inches in thickness. The roof is formed of the best quality of French tiles. The lower story is 12½, and each of the others 11 feet clear in height. The first floor comprises four compartments for school rooms, each 16 by 20 feet; two of them being on each side of a hall 17 feet wide. This hall has, in the middle of it, two parallel flights of stone stairs—one for boys and the other for girls—running side by side up to the second story, and separated by a wall which runs across the building to separate the boys' department from that appropriated to the girls. At the sides of the stairs, and in front of the school rooms, is a passage-way 4 feet wide. At the ends of each of these passages is a door—making four outside doors in all. There are 16 windows on this floor, each room having four. Behind and under the stairs, there is ample room for the storage of provisions for a boarding-school; and two small rooms or dormitories for servants, communicating with a kitchen on the story above. The second story comprises six commodious rooms, four of them, viz., those at the four corners, being 15 by 17 feet, and the other two 12 by 17 feet. Three of them are on one side, and three on the other side of a central hall, exactly over the hall on the ground floor,

and of the same dimensions. In this hall is a stair-way, leading up to the third story, directly over one of the flights of stairs below, and closets over the other flight of stairs; and on each side of the space thus filled up, a passage four feet wide in front of the suite of rooms. Behind these stairs, at the back end of the wall, is a kitchen for a boarding establishment. The front and back rooms on each side of the halls are for sleeping apartments, and the middle ones for dining-rooms—one in the male, and the other in the female department—being completely isolated by the continuation upward of the partition which separates the passages and recitation rooms below. The third story is divided into the same number of rooms as the second, with stairway in a corresponding position, leading to the other; and kitchen situated similarly to that already described, and passages in each side of the hall, as in the story below; the only difference being that the partition wall which divides the male and female departments under, is not carried into the third story, where it is not needed—this story being for the residence of a mission family, who will have charge of the whole establishment. The second and third stories will have each eighteen windows. Under the roof, in the attic, at each end of the house, is a room 17 feet long, 12 feet wide, and 10 feet high. The capacity of the building is such as will furnish accommodation for public worship; for a boys' and girls' day-school, embracing from 60 to 75 pupils each; for the boarding and lodging of from 12 to 15 boys, and as many girls; for a mission family to which the charge of the whole establishment will be intrusted. The plot of ground in connection with the building comprises about three acres. The premises are a short distance outside the town, and are accessible by two well-constructed roads, for which the missionaries have taken the precaution to secure a permanent right of way.

PROSPECTS OF THE MISSION.—In regard to the future of the mission, it is impossible to speak confidently as to particulars. We know of no ground of discouragement, save that which lies in the desperate corruption and depravity of human nature, and the consequent unwillingness of sinners to be saved; but even this is more than offsetted by the power of Christ, the promises of God, and the invincibility of his grace. What we need—indispensably need, and must have, in order to success—is the outpouring of the Holy Spirit; and as this is given in answer to prayer, the whole church must cry earnestly and unceasingly to God, and while she is doing so, he will show her great and mighty things, such as she has never seen nor heard before. A reinforcement of the mission in the Aleppo department is greatly needed, and a competent physician should be sent there with the least possible delay.

ESTIMATES FOR THE CURRENT YEAR.—The Board estimates that $9,000 will be required to meet the demands of the mission for the present year. This allows 50 per cent. for premium on gold and cost of exchange, the lowest basis on which, judging past, it would be safe to estimate. The sum appears large, but the church has the ability to meet it, and we are confident will do so, and do so cheerfully, in view of the fact that the necessity for it arises out of the extended and still extending operations of the mission.

CONCLUSION.—In looking at the past and present of the mission, the church has reason to thank God and take courage. At no time hitherto has it been so compactly organized and thoroughly equipped for aggressive movement, as at the present. As the field widens, and the cry comes home for additional laborers, it is ground for congratulation that we have among us those who are ready to respond. One of our theological students, Samuel Renwick Galbraith, has offered himself for the service of the church, in the foreign field, and will be ready to enter upon it when this theological curriculum is completed.

SAMUEL O. WYLIE, *Chm'n. Board.*
T. P. STEVENSON, *Sec'y.*

REPORT OF CENTRAL BOARD OF DOMESTIC MISSIONS.

The Central Board of Domestic Missions report:

That Rev. J. S. Buck has been preaching regularly, since last June, at Elliota, Minnesota. There are twenty persons there contributors to the Mission, most of whom, if not all, will become members of the church when organized. Their church building will, it is expected, be ready for use toward the close of the season. At Lake Reno and Round Prairie, Minnesota, there are nineteen certified members of our church. Several more are expected shortly to join them. Arrangements are made to secure the land and erect a house of worship; this may be done this year. The Board has, until recently, failed in obtaining any one to occupy that station. Last month, however, Mr. W. J. Gillespie, a licentiate, was appointed for six months, and is no doubt there at this date. It is desirable to have an ordained minister placed there as soon as possible. Both of these stations will be self-sustaining ere long. Rev. J. Dodds has been laboring acceptably, for about a year, at Winchester, Kansas, and writes very encouragingly as to the future. He has thirty members, and expects an addition of ten in the course of the summer. From Indianapolis, Ind., the Board has no recent information. So far as known, affairs are in a favorable state of progress. It being an organized congregation, under care of Illinois Presbytery, the Board recommends that the money required to aid it be furnished by said Presbytery.

If the Board had the means, the entire West and North-West should be thoroughly explored, as it is the best field now before the church. Under existing circumstances, it would not be wise to incur additional expense. There seems also to be a scarcity of men for this work. The fatigue incident to traveling in a thinly settled country, is too great for ministers advanced in years; and the attractions of the East seem to be greater to our young men, than those of the West. It is for the church to say, by future contributions, whether the Board shall continue to plant other stations or not. And it will be well for young men to bear in mind the fact, that there is in the growing West a much better opportunity for organizing new congregations than in the older States.

At Washington the Mission affairs have progressed smoothly and favorably. At the communion held in December last, four persons were admitted to membership in the church, and the occasion was one of much interest, not only to those immediately engaged, but also to Christian friends who were present. Some may say, "small results for so much outlay;" but the history of Missions shows nothing more satisfactory. Taking into account the mental and moral condition of these unfortunate people, and the probable share they could take in civil affairs, it would be difficult to find a parallel. The Superintendent, Rev. J. M. Johnston, has been untiring in his labors, preaching usually three times on the Sabbath, and once or twice during the week—this and the other duties pertaining to his position, have been a severe tax on his strength. The City School Board paid two of our teachers for a few months, but for some reason, not assigned, declined to do so any longer. Mr. Johnston immediately transferred them to his own school house (their pupils following them). There are four teachers and two hundred and forty pupils; the progress made by the latter is extremely gratifying. The Sabbath school has one hundred and eighty-seven scholars, with an average attendance of one hundred and twenty. One class of twenty adults is taught by the Superintendent, the others are under the care of the teachers employed by the Board, together with friends of the Mission. This is the main work; being the nursery of the church, every effort is made to instruct them thoroughly in the precepts of the gospel. The interest manifested, together with their increasing acquaintance with divine truth, is very encouraging to the missionaries. A good work is

being done silently and slowly, but none the less surely; and we trust the prayers and efforts of our church will yet produce a bountiful harvest.

The building put up the first year of the Mission, having become totally unfit for use, and the tenements erected on the same lot being unremunerative, the Superintendent was instructed to dispose of the ground and buildings as soon as possible. He has already sold one-half of the lot for $500—$250 cash, the balance payable in November next; and expects to dispose of the remainder very soon. The building used for school house and church is furnished by the Freedmen's Bureau, at a rent of ten dollars per month.

For the expenses, &c., you are referred to the accompanying report of our treasurer, which has been audited monthly, and found correct.

Thus, briefly as possible, has been presented a statement of the condition of the several Domestic Missions. The principles of the Second Reformation are being steadily disseminated at various points. Wide fields are yet untouched. Will the church furnish the men and means needed for the further prosecution of this great work? The Board trusts she will, and thus realize the truth of our Saviour's own words, "It is more blessed to give than to receive."

Respectfully submitted. WILLIAM WILLS, *Secretary.*

Synod proceeded to the third order of the day, viz., the election of a Professor for the vacant chair in the Theological Seminary. On the first ballot Rev. J. R. W. Sloane was chosen, and his election was declared unanimous.

H. H. George, T. P. Stevenson, W. M'Crea, were appointed a committee to confer with the Professor elect.

Synod having spent forty minutes in devotional exercises, recess was taken for forty minutes.

SAME PLACE, 1 P. M.

After recess Synod came to order. Calling of the roll omitted.

The committee on the Records of Iowa Presbytery report that "they find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the Pittsburgh Presbytery report that "they find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the Philadelphia Presbytery report that "they find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the Rochester Presbytery report that "they find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the New York Presbytery report that "they find nothing in them contrary to the *law* and *order* of the church." The report was accepted and adopted.

The committee on the Records of the Illinois Presbytery report that "they find nothing in them contrary to the *law* and *order* of the church." The report was accepted and adopted.

The committee on the Records of the Ohio Presbytery report that "they find in them nothing contrary to the *law* and *order* of the church." The report was accepted and adopted.

The reconsideration of the action of Synod in the case of J. Stott was taken up. The motion that "the charge of adultery is proven" was withdrawn, and the following preamble and resolution were passed:

WHEREAS, The testimony produced by the commission leaves it doubtful in the minds of many members whether the accused is guilty of the sin charged; and, whereas, there is a large amount of scandal connected with this case; and, whereas, the removal of scandal is one end of discipline; therefore, *Resolved*, That Rev John Stott be, and he hereby is, suspended from the exercise of his ministry until further light be shed on his case.

The Moderator pronounced the sentence of deposition in the name of the Head of the church.

The salary of the Professor elect, in case he accepts, was fixed at $2,500.

Professor Sproull having again offered his resignation of the Professorship, it was *Resolved*, That his resignation be not accepted, and that he be requested to demit his pastoral charge and devote his whole time to the Seminary; in which case his salary is to be $2,500. D. Scott, J. Crozier, J. Boggs, were appointed a committee to confer with Prof. Sproull.

The consideration of the report of the Board of Church Extension was resumed, and the report was adopted. It is as follows:

The Board of Church Extension respectfully report:

During the year just ended there has been a greatly increased demand upon us for help in erecting houses of worship, while there has been but a slight increase in the amount contributed to meet this growing demand. We have been asked for more than twice as much as we have received. A larger number of collections have been sent us than in any former year, but with a few exceptions the sums contributed have been miserably small, and not at all proportionate to the numerical and pecuniary strength of the congregations. One-half of our whole receipts come from three congregations. The Treasurer's report is herewith transmitted.

Our operations for the year are as follows: We had a balance in the treasury as per last report, of $1,365.33. We have received $1,988.17—making a total of $3,353.50. We have disbursed $2,400; giving $1,000 to Indianapolis, $700 to Monongahela, and $700 to Baltimore, and have a balance on hand of $953.50; but $250 of this sum have been appropriated to the Slippery Rock congregation. There are applications now before the Board, from Baltimore, for $800; from Elliota, for $600; from Lake Reno, for $200; from Topsham, for $350; from Oil City, for $600; from Albia, for $800; and from Kensington, for $1,000. All these claims are urgent, and appeal strongly to the liberality of the church. We are ready to appropriate the sums needed by Elliota and Lake Reno, whenever they are properly organized. To meet the other applications, and those which are likely to be made during the coming year, we estimate that $5,000 will be necessary.

Forty-one congregations have forwarded collections to the Board. Five congregations have been reported as contributing to the same objects, though not through our Board. Forty congregations have entirely disregarded the direction of Synod, and turned a deaf ear to the cry of their brethren who plead the brotherly covenant, and to the apostolic command, "Bear ye one another's burdens, and so fulfil the law of Christ."

We earnestly ask Synod to take some effective measures to secure collections from all our congregations, and a larger measure of liberality. And we also suggest that congregations desiring assistance should make application before the meeting of Synod, in order that their case may be before the church when the collections are taken up.

May the Spirit of God soon descend upon our beloved Church, and with persuasive power say unto us, "Spare not, lengthen thy cords, and strengthen

thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

. By order of the Board. JAMES R W. SLOANE, *Ch'n.*
J. C. K. MILLIGAN, *Sec'y.*

Synod directed those congregations that have not contributed to the Church Extension Fund, to make collections for that purpose on the first Sabbath of July; and that Presbyteries make inquiries into this matter at their Fall meeting.

Synod resolved that it would adjourn finally at 3 P. M. to-morrow.

Synod proceeded to the election of the Board of Superintendents of the Theological Seminary. Nominations were made, and the following were chosen—S. O. Wylie, D. Boyd, for three years; D. M'Allister, Walter T. Miller, for two years; J. Galbraith, J. M'Cracken, for one year.

The Board of Education reported. The report was accepted and adopted. It is as follows:

The Board of Education respectfully report, that we have obtained from the stockholders the control of the Female Seminary. The stockholders have donated their shares to the Synod, and have given a two years' lease, without any other conditions except that the house be kept in repair, and that the institution be carried on. The College and the Seminary are now held by a Board, in trust for the Synod. The financial interests are intrusted to a committee consisting of Messrs. H. George, H. Harvey and W. Rambo, to superintend the distribution of funds to the colored students who are, either in whole or in part, supported by the church.

The Board required each student receiving aid from the church to subscribe to the following declaration:

"We, the undersigned, hereby pledge ourselves to the Board of Education of the Reformed Presbyterian Church, that in applying for and receiving aid from the Board in procuring an education, it is our purpose to devote ourselves *speeially* to the moral, intellectual and religious elevation and improvement of the colored race, in the work of teaching, or of preaching the gospel."

The Financial Committee was instructed to give to no student, in one year, more than $125.

Mr. S. J. Crowe, a graduate of Westminster College and a student of the second year in our Theological Seminary, was employed as Principal, at a salary of $1,000. He has been assisted by his wife and Mr. Wright. Petitions have been presented to the board by the students and by the citizens, both Covenanters and United Presbyterians, speaking in the highest terms of the character and qualifications of Mr. Crowe, and praying for his continuance in his present position.

The school has steadily increased, and the students have made very remarkable progress. From Mr. Crowe's report to the board we extract the following: "The students grade from the Primary Department to the Sophomore year in college. When I entered upon my duties as Principal on the 17th of September, 1867, there was a class commencing in Cæsar; that same class has, since that time, read two books in Cæsar, four of the Bucolics in Virgil, and almost two books of the Æneid; three orations in Cicero, two books of Horace's Odes, and one book in the Satires, besides beginning Greek and pushing on into the 2d book of the Anabasis. The same class kept in advance in the Mathematical and other departments. Other classes have done equally as well."

The whole number of students in attendance during the year has been 83; the highest average attendance, 65. The net receipts during the year for tuition and contingent fees has been $858.20. Proceeds of exhibition and funds raised by scholars for repairing school-rooms, $51.16. Total, $909.36. The expenditures have been: For teachers' services, $707.00; for janitor's services, $47.56; for repairs, fuel, &c., $134.78.

It appears from the Treasurer's Report that only $712.66 have come into the treasury during the year; that only about thirty congregations have contributed to this fund. Six hundred and eighty-five dollars have been expended in aid of the beneficiary students.

The following students are now receiving aid from this fund, viz., D. W. Boxly, J. F. Quarles, F. Pepper, Mary Ramsey, Welby Williams and Squire Williams. Lewis Johnston, of Blairsville, Pa., is also a student under the care of the Board, but supported by a few friends in Pittsburgh. Two of the students have each received $150; three have received $125 each; one has received $75, and one $45. In addition to these, five other colored students have received their tuition gratuitously, in whole or in part. We estimate that $1,500 will be needed to carry on the work intrusted to your Board for the present year; a considerable portion of this is already pledged to the Board. We recommend that congregations able to do so be urged to undertake the education of a student each, and select the person, direct his course, and contribute to his support until his course be finished. There is a vast field for occupation in the South, which is destined to exercise a controlling influence on the future of this country. Popery is making tremendous efforts to take possession of this field; why sit we here all the day idle?

We recommend that all our congregations be directed to take up collections for this purpose, on the first Sabbath of September.

Respectfully submitted. A. M. MILLIGAN, *Chairman.*

The report of the Treasurer of the Board of Education was referred to the committee on Finance.

The rule requiring adjournment at 3 P. M. was suspended.

Item 4 of Unfinished Business was taken up. The committee on National Reform reported. It is as follows:

The Committee on the work of National Reform respectfully report:

That much encouragement has attended their efforts during the past year. There is a growing evidence of a wide-spread interest in the cause, and ample encouragement to hope that it will prove no ephemeral agitation, but a permanent and irreprcssible movement of the Christian mind and heart of the nation, sustained and guided by the Divine Spirit, and destined to infallible success.

Your committee have printed, in tract form, two able arguments on the general subject; one on *Our National Obligations to Acknowledge God*, was prepared by Rev. J. H. M'Ilvaine, D. D., Professor of Political Science in Princeton College; the other on *The Religious Defect in the Constitution of the United States*, by Rev. E. R. Craven, D. D. Ten thousand copies of each of these have been published, and the stereotype plates are in the possession of your committee. The larger part of these tracts have been judiciously distributed. Copies have been sent to more than two thousand three hundred religious and political newspapers. They have been sent also, in quantities sufficient to supply all the members, to the various ecclesiastical bodies now, or recently, in session. No inconsiderable number has been distributed by the members of our various congregations, though the interest in their circulation has not been so general as your committee had hoped. Another argument

on *The Relations of Civil Governments to Jesus Christ*, is in course of preparation.

Your committee arranged a plan for a continuous discussion of the subject by a series of meetings in various parts of the country, which they were able only partially to fulfill. A number of meetings have been held in various localities, but the work has not been at all commensurate with the door opened before us, or with the resources of the church.

The newspaper enterprise referred to in our former report was found to be finally impracticable in the form proposed, but has since been undertaken as a private enterprise in other hands.

Your committee has received, from all sources, the sum of $750.05, and has expended for the above purposes the sum of $225.00, the balance remaining in the hands of the Secretary, who was appointed by the committee to act as Treasurer.

Your committee estimate that the sum of $3,000 should be expended in this work during the ensuing year, and recommend that the day of thanksgiving (fourth Thursday of November) be appointed for a collection for this purpose in all our congregations; that a similar committee be raised to continue the work, and be directed to prosecute it with all diligence in the channels indicated above.

S. O. WYLIE, *Chm'n.*
T. P. STEVENSON, *Sec'y.*

The committee on National Reform is as follows: T. P. Stevenson, J. R. Sharpe, J. R. W. Sloane, J. C. K. Milligan, Wm. Keys, Walter T. Miller. The committee are instructed to observe the movements at Washington, and to do there whatever they can in promotion of the object of their appointment.

The committee on Presbyterial Reports reported. The report was accepted, amended and adopted. It is as follows:

The committee on Presbyterial Reports respectfully report:

That they find in the reports of the different Presbyteries much that is interesting and encouraging. Our beloved Zion is still lengthening her cords—spreading out the curtains of her habitations. From the different sections of the church there comes up a loud call for laborers, and your committee have distributed the unsettled ministers and licentiates at the disposal of Synod, among the different Presbyteries, according to the following schedule:

New York Presbytery—R. Z. Willson, M. Wilkin, N. R. Johnston, July. J. M'Auley, October, November. D. B. Willson, October.

Philadelphia Presbytery—J. A. Black.

Rochester Presbytery—D Scott, John Wallace, August, September, October. T. Hannay, September.

Pittsburgh Pesbytery — T. Hannay, June, July, August. N. R. Johnston, June, September, October, November. J. M'Auley, June, July. John Wallace, June, July, November. J. R. Newell, June, September, October, November.

Lakes Presbytery—J. R. Newell, July, August. J. M. Faris, September, November.

Illinois Presbytery — John Crozier. James Wallace. J. M. Faris, June.

Iowa Presbytery—R. B. Cannon. R. Hutcheson. J. M. Faris, July, August. A. Wright.

The Statistical Reports accompanying are more full and satisfactory than usual, and we recommend their publication with the minutes of Synod.

Respectfully submitted. A. M. MILLIGAN, *Chairman.*

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery respectfully report:

That since the last meeting of Synod we have held two regular meetings. These meetings have been well attended, and marked by a spirit of Christian zeal and brotherly love. The list of our congregations, and the roll of our pastors, remain unchanged.

Presbytery has engaged in an important missionary work in the city of New York. R. Z. Willson has been appointed missionary for one year. A station has been opened in the upper part of the city, and the report for the first six months gives encouragement that a good work may here be done for Christ.

Two vacant congregations and four missionary stations are pressing their claims for ministerial labor. We earnestly ask a liberal share in the distribution of laborers. While we pray the Lord of the harvest to send forth laborers in his vineyard, we would urge upon Synod the necessity of taking such action as may tend to increase the number of students, and give greater efficiency to the Seminary.

A call from the congregation of Craftsbury, on A. W. Johnston, was presented and accepted, at our last meeting. Steps have been taken for his ordination.

Rev. J. C. K. Milligan has been appointed by this Presbytery, member of the Board of Superintendents of the Theological Seminary. Our statistical report will exhibit the increase in the membership of our congregations and the liberal spirit by which they are actuated. Days of fasting and thanksgiving have been generally observed.

In some of our congregations a growing interest is manifested in our prayer meetings. Our communion seasons have been blessed for reviving and strengthening us in witnessing a good confession for our blessed Saviour and glorious King.

Respectfully submitted. J. H. BOGGS, *Clerk of Pres.*

REPORT OF PHILADELPHIA PRESBYTERY.

The Presbytery of Philadelphia would respectfully report: We have held two regular meetings of Synod. We have completed within the year, the Presbyterial examination of congregations. Days of fasting and thanksgiving have been observed. Collections ordered by Synod for pnblic schemes, have been generally attended to. Rev. J. M. Armour has been certified to the Presbytery of Rochester. A call has been moderated in the congregation of Conococheague on Jas. A. Black, and has been forwarded to Pittsburgh Presbytery. Rev. T. P. Stevenson has been appointed to the Board of Examiners of Theological Seminary.

We would call attention on the subject of covenanting to a memorial before you, from one of our sessions.

The services of one laborer are asked, within our bounds, for the ensuing six months. Respectfully submitted.

W. P. JOHNSTON, *Clerk of Pres.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester report: That since last Synod they have held two regular meetings. We have six ministerial members, two of whom are without pastoral charges. We have under our care four settled and three vacant congregations. Of these last, one, the Lisbon congregation, has made a call on Mr. Jas. Black, of the disposal of which we have not been informed.

Since our last report Rev. J. M. Armour has been installed into the pastoral care of the congregation of Syracuse, and Rev. M. Wilkin, on his own request, has been released from the charge of the congregation of Sterling.

So far as we are informed, the days of fasting and thanksgiving have been observed by all our congregations. Collections have been taken up in all that Presbytery could control, for Synod's Traveling Fund.

Believing that Synod's action of last year requiring each Presbytery to pay the expenses incurred by its own member of the Seminary Board was hasty, and moreover, that it is unjust to the more distant Presbyteries, we respectfully request that it will be reconsidered and reversed.

Presbytery desires at least the full services of two laborers during the ensuing six months. R. D. SPROULL, *Clerk of Pres.*

REPORT OF PITTSBURGH PRESBYTERY.

Since last Synod, Presbytery has held two regular and one special meeting, all of which were characterized by harmony and good feeling. In regard to our internal condition but few changes worthy of notice have taken place since our last report. Our pastors, with but one exception, Rev. S. Sterrett, continue in the assiduous discharge of duty in their respective fields of labor. Mr. Sterrett, having accepted a call from Cedarville congregation, was certified to Lakes Presbytery, and the pastoral relation existing between him and his former charge, Poland and North Jackson, was dissolved. This adds one more to our list of vacant congregations. Rev. J. M. Johnston was received on certificate from Rochester Presbytery. Rev. John M'Auley, of the Associate Church, having expressed a desire to connect himself with us, was, after a satisfactory examination, received, and his name added to our list of ministerial members. The congregation of New Alexandria, &c., has been divided. Clarksburg now constitutes a congregation by itself, and New Alexandria and Greensburg one by themselves. Each of the congregations is abundantly able to support a pastor.

We have now on our roll the names of twenty ministers. Eight are unsettled. Of these, one, Hannay, has been appointed stated supply for July and August at Piny branch of Rehoboth congregation; two, Elder and N. R. Johnston, are engaged teaching, and three, Buck, Dodds and J. M. Johnston, are missionaries. The entire time of the other two, M'Auley and Wallace, is at the disposal of Synod.

Our congregations now number eighteen. Six are without pastors. A call from Clarksburg on J. M. Johnston, was declined. A call from New Alexandria and Greensburg on T. A. Sproull, was accepted, and a commission appointed to attend to the ordination and installation on the third Wednesday of June. A call from Oil City on J. A. Black, is now in the hands of a commission, awaiting presentation. On account of the number of our vacancies, we ask Synod to give us the full time of two laborers.

We have under our care eleven theological students—S. J. Crow, D. C. Martin, D. M'Fall, W. M'Farland, T. P. Robb, T. C. Sproull, of the second year; S. R. Galbraith, R. J. George, of the third year; W. Gillespie, D. Gregg, Jr., D. B. Willson, of the fourth year. The last three having expressed an earnest desire to be licensed at the close of their third year, Presbytery complied with their request, and licensed them at its last meeting, upon the express understanding that they return to the Seminary the fourth year. Wm. Gillespie has accepted the appointment of the Central Board of Missions, to go to the North West as a missionary. The other two intend to travel during the summer for the benefit of their health.

Days of fasting and thanksgiving have been observed by all our congregations.

The directions of Synod in regard to the traveling fund have been complied with by Presbytery. J. W. SPROULL, *Chairman.*

REPORT OF OHIO PRESBYTERY.

Ohio Presbytery respectfully reports: That we have held two meetings since last meeting of Synod, which were very harmonious. We have five ministers, all regularly settled. At our fall meeting the pastoral relation between Rev. J. C. Boyd and Sandusky congregation was dissolved, and all his time given to Utica congregation. We have two vacant congregations under our care, Sandusky and Brownsville. We have no proper missionary stations; there are, however, a number of places within our bounds where something might be done if we had the men and means. We have endeavored to do something in the cause of national reform. Two agents were appointed to act in this matter, Rev. A. M'Farland and H. P. M'Clurkin, who report encouraging progress. The *Christian Statesman* is pretty generally taken by our members, and by an encouraging number of others.

As far as we have been able to ascertain, days of fasting and thanksgiving have been punctually attended to; the week of prayer in part, but not generally.

The collections appointed by Synod have been attended to, with the exception, in some cases, of one or two items. We ask Synod to grant us supplies of seven or eight days during the ensuing six months; and also the sum of one hundred dollars.

Respectfully submitted. J. C. BOYD, *Clerk.*

REPORT OF PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes would respectfully report: That since your last meeting, it has had two sessions, both of which were well attended, and were characterized by great harmony and unanimity. So far as known, the various ordinances of religion have been observed among us, and a good deal of interest and zeal has been manifested for the cause of Christ.

We are persuaded that the day in which we live is one of marked decline in vital godliness, when the church is tending to that point witnessed by Ezekiel in the valley, where the bones were many, and very dry. But as at that point a grand revival occurred, "and the breath came into them and they lived and stood up upon their feet an exceeding great army," so we trust that the dawn of a grander and more glorious revival is drawing nigh.

The influence of our distinctive testimony is working its silent, yet not altogether imperceptible leaven among us; and we feel that no effort should be relaxed in the direction of a bold and faithful advocacy of the claims of the Messiah over the nations. It is becoming more manifest daily, in the growing corruptions of politics, that unless the nation anchor to the Rock, Christ, it must reel and stagger like a drunken man; it must sink down into the mire of political depravity, where there is no standing.

Especially now, when the confidence of the nation is being shaken in its leaders—when men are proving themselves unworthy of high trust—should they be exhorted. "Be wise, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear."

Since your last meeting the congregation of Cedarville has made a call on Rev. Samuel Sterrett, who has accepted, and is now residing in his charge. Arrangements have been made for his installation. The Presbytery ask the full time of one of the laborers at Synod's disposal.

Respectfully submitted. H. H. GEORGE.

REPORT OF ILLINOIS PRESBYTERY.

Presbytery has held two regular meetings during the year. We have ten ministerial members and ten congregations. We have three theological students under our care—John Hood, of the third year; D. C. Faris and Isaiah Faris, of the fourth year. J. M. Faris was, at our last meeting, licensed to preach the gospel. A call from Old Bethel congregation on J. A. Black was

sustained, and ordered to be forwarded to Pittsburgh Presbytery. Days of fasting and thanksgiving have been observed. The week of prayer received some attention among us. All the congregations have furnished their quota of the traveling fund. Rev. J. Crozier is appointed a member of the Board of Superintendents of Theological Seminary.

Rev. James Wallace has been laboring successfully during the year in the cause of national reform, as the agent of the Reform Association of Southern Illinois. There is much encouragement for increased effort. Many seem ready to learn and maintain the claims of Christ as King of nations. Much work is yet to be done in sowing the good seed, and we have the promise of an abundant harvest.

The youth of the church under our care have given much encouragement by an early public confession of Christ. There is some evidence that God is with us. His goodness should stimulate to greater diligence in maintaining the truth and extending the kingdom of Christ.

We request Synod to provide means for the support of Indianapolis congregation, put under our care by Synod at its last meeting.

The statistical report is appended. W. F. GEORGE, *Clerk.*

REPORT OF IOWA PRESBYTERY.

The Iowa Presbytery would respectfully report: That since your last meeting we have held two regular semi-annual meetings, and one *pro-re-nata* meeting. These have been characterized with fraternal love and harmony.

At the *pro-re-nata* meeting, held Dec. 17th, 1867, the Rev. R. B. Cannon, at his own request, was relieved from the pastoral charge of the Rehoboth congregation.

The Rev. R. Johnston, having received and accepted a call from Kossuth congregation, was released from the pastoral charge of Vernon, and installed pastor of Kossuth. In the month of March last a congregation was organized at Walnut City, Iowa. The Amboy branch of the Washington and Amboy congregation was stricken off, and is now known as the Ainsworth congregation.

We have now thirteen congregations under our care, six of which are without settled ministers, viz., Rehoboth, Vernon, Ainsworth, Davenport, Grove Hill, and Walnut City. From all these vacant congregations demands come for the gospel, but the lack of means and the want of laborers have very much hindered them from getting anything like an adequate supply of preaching.

Two of our congregations, viz., Rehoboth and Vernon, have asked for the moderation of calls. The missionary stations, Elliota, Minn., and Winchester, Kansas, under Synod's provision and care, have asked for organizations. We have two unsettled ministers, Revs. R. B. Cannon and R. Hutcheson, in our bounds.

The days of fasting and thanksgiving were observed by all our congregations. Those congregations that observed the week of prayer feel that they have derived spiritual benefit, and hope for its continued observance with increased interest.

Congregations have contributed generally to the public schemes of the church.

The subject of national reform has received some attention in many of our congregations, yet there is not that active and earnest effort that should be made.

Rev. J. M. M'Donald was continued a member of the Board of the Theological Seminary.

Having an unusual number of vacant congregations under our care, Presbytery would ask for the labor of two ministers.

All which is respectfully submitted. C. D. TRUMBULL, *P. C.*

J. M. M'Donald (D. H. Coulter, alternate) was appointed to preach during the next sessions of Synod upon "The duty of the Nation to the Church."

The report of the committee on Discipline was taken up.

The protest and appeal from Illinois Presbytery was taken up, and the papers returned to the appellant. The pastoral relation between Rev. J. Stott and the Princeton congregation was dissolved. Rev. J. M'Cracken was appointed to make the announcement of the suspension and dissolution of the pastoral relation.

The consideration of the appeal from Lakes Presbytery was deferred.

The remainder of the report of the commitee on Discipline was recommitted for revision.

D. Torrens had leave of absence during the remaining sessions of Synod.

The rule requiring Synod to meet at 9½ A. M. was supended, and Synod adjourned with prayer, to meet to-morrow at 8 A. M.

SAME PLACE, June 3d, 8 A. M.

Synod met and was constituted with prayer. All the members present, except Coulter, French, Jas. Gray, W. P. Johnston, Patterson, S. Spear, R. M. C. Thompson, Joseph Wallace. Minutes read, amended and approved.

The committee appointed to confer with Professor Sproull, reported his compliance with the request of Synod.

The committee appointed to confer with the Professor elect reported his acceptance.

The Clerk was directed to notify the Presbyteries of New York and Pittsburgh of the action in relation to the Professors, and that those Presbyteries be directed to release them from their pastoral charges.

Coulter, Patterson and Jas. Gray appeared.

S. O. Wylie was appointed chairman of the Board of Superintendents.

The committee in charge of the M'Kinney Fund reported. The report was accepted and approved. It is as follows:

The committee on the M'Kinney Fund respectfully report:

1867.	Balance as per last report,	$433	71
1868.	April 15. Collection in First New York,	59	76
	Total,	$493	47

Paid out to Miss M'Kinney:

1867.	May 7.—Cash sent by mail,	$30	
"	July 10. " " "	30	
"	Oct. 9. " " "	30	
"	Nov. 1. " " "	50	
1868.	Jan. 13. " " "	30	
"	March 9. " " "	50	
"	April 30. " " "	50	
	Total,	$270	00
	Balance,	$223	47

The committee would recommend that measures be taken to increase the Fund.

Signed, SAMUEL CARLISLE, *Chairman.*

S. Bowden, in accordance with his notice at last meeting, moved that measures be taken to establish a Fund for Superannuated Ministers. It was *Resolved*, That a committee be appointed to devise a plan for carrying this into effect. S. Bowden, R. D. Sproull, D. M'Millan, are that committee.

The committee on Records of Lakes Presbytery reported that "they find in them nothing contrary to the *law* and *order* of the church; except that in two instances it is not stated that the court was constituted with prayer; in two cases corrections are made in pencil mark; in two cases the Moderator's signature is not appended to the minutes; in one instance the day of the month is left blank in the date." Report accepted and adopted.

The committee on Sabbath collections reported. The report was accepted and adopted. It is as follows:

The committee to whom was referred the petition of W. W. M'Millan on the subject of Sabbath collections, report as follows:

In the judgment of your committee, the difficulties supposed by the petitioner have no real existence in reason, or the word of God, and certainly are not sustained by the practice of our church, in present or in past times.

Collections for all the variety of church purposes have been, and are, made in our congregations on Sabbath, in connection with public worship.

There is nothing in the subject of collections for the poor that gives them any character of sacredness more than that of collections made for other religious and benevolent purposes. To aid others to enjoy gospel ordinances, by collections for that end, is not of less importance or less sacredness, than to aid the poor to obtain the necessaries of life. Nay, as the soul is of more value than the body, the sacredness of providing the means of supplying the wants of former is greater than that of the latter.

In the light of this remark it becomes evident to your committee, that if the fourth commandment is violated by taking up collections for other purposes, this would carry with it those for the poor also. The latter cannot be a duty if the former is a desecration of the Sabbath.

Your committee have no recommendation to make of action to be taken in the premises.

All of which is respectfully submitted. DAVID SCOTT, *Chairman.*

Rev. J. H. Boggs and J. Lynch were added to the Board of Church Extension.

J. R. W. Sloane resigned his place as a member of the Board of Church Extension, and was appointed a member of the Central Board of Domestic Missions.

Rev. W. Milroy was appointed the Moderator's alternate to preach the opening sermon at next meeting.

The following resolutions were unanimously passed:

Inasmuch as the First Congregation of Philadelphia have undertaken to erect a monument to the memory of Prof. Willson; and inasmuch as the name and memory of Prof. Willson are the heritage and ornament of the entire church; therefore, *Resolved*, That this Synod endorse this object as worthy of the contributions of all the members of the church.

J. L. M'Cartney laid on the table the following resolutions, and gave notice that he will move them at next meeting:

Whereas The habitual use of tobacco is a vile and filthy practice, defiling the secretions, corrupting the stomach, firing the nervous system, and engendering disease, thereby proving the winding sheet of many thousands of our citizens every year; and whereas, multitudes in the church, indulging in the use of it to excess, ignore this monstrous evil, and by their example demoralize the youth and put a stumbling block in the way of the weak; and whereas, its use has become a national vice of frightful mien, and an ally of drunkenness, degenerating our race morally and physically; and whereas, it is contrary to the exhortations, "keep thyself pure," or, "whether ye eat or drink, do all to the glory of God," and ought to be condemned; therefore,

Resolved, 1. That we hereby most explicitly condemn the habitual use of this destructive weed in any form.

Resolved, 2. That no person known to indulge in the habitual use of tobacco, only when prescribed by his physician, shall hereafter be licensed to preach the gospel.

The committee on Finance reported. The report was accepted, amended and laid on the table for the present.

The report on papers Nos. 4 and 5 was taken up. The report was amended and adopted. It is as follows:

The committee to which papers Nos. 4 and 5 were referred by Synod at its last meeting, respectfully report:

These papers are memorials, the one from members of Allegheny congregation, and the other from members of Rehoboth congregation, under the care of Pittsburgh Presbytery. The memorialists request Synod to take action on the subjects of proclamation of banns—continuous singing, and singing repeating tunes—the late war, and occasional hearing. On the first three of these we have nothing to recommend to Synod. The omission to proclaim the banns of marriage was brought about by Synod, in the regular way of overture and adoption, and the memorialists present no instance of evil arising from the omission as a reason why the church should return to the former practice. The change from lining the psalms to singing continuously, took place gradually, and as there is nothing in the standard, imposing a paramount obligation to line the psalms, continuous singing, when preferred by the worshipers, does not require synodic action to make it lawful. In reference to singing repeating tunes no legislation seems to be needed. In regard to joining in the late war, it seems to us that any deliverance at this day would be wholly unseasonable. Sessions received instructions from Synod how to deal with such cases as might require discipline, and we have heard of no complaint of unfaithfulness. On the subject of occasional hearing, we recommend that Synod enjoin pastors and elders to be careful, by their example, counsel and exhortations, to guard the people under their care against this growing evil, and encourage them to maintain in practice as well as in principle, our testimony, until its end has been accomplished.

Respectfully submitted. THOS. SPROULL, *Chairman.*

J. H. Hemphill, R. Spear, T. M. Hutcheson, R. H. Purvis, J. Love, J. Spear, dissented from the vote that "no legislation is required in relation to the use of repeating tunes."

Report of committee on Unfinished Business was adopted.

The report of the committee on Finance was taken up and adopted. It is as follows:

The committee on Finance respectfully report, that we have received and examined the following reports:

The report of W. Brown, Treasurer and Trustee of Synod;
" " D. Gregg, " of Theological Seminary;
" " D. Euwer, " of the Central Board of Missions;
" " W. T. Miller, " of the Board of Church Extension;
" " Jas. Brown, " of the Board of Education.

We recommend that these reports be appended and kept on file.

We recommend that the bequest of elder George Spence, deceased, of Kortright, being a draft for $1,000 on the Metropolitan National Bank, N. Y., for the Synod of the Reformed Presbyterian Church, be permanently invested for the endowment of the Theological Seminary.

The request of the Ohio Presbytery for $100 we would refer to the Central Board.

The request of Illinois Presbytery in behalf of Indianapolis, we would also refer to the Central Board.

We recommend that the expenses of the commission to Princeton be paid out of the Home Mission Fund. The amount is $116.50.

We endorse the recommendation of the Board of Superintendents that $500 be paid to Rev. S. O. Wylie for services in the Seminary.

We recommend that the bequest of Robert Kyle, of Rochester, to the Synod of the Reformed Presbyterian Church, being the amount of $260.00, be distributed, the one-half to the Home Mission Fund and the other half to Westminster College, Allegheny City, Pa.

The following is the account current of the finances of the church as presented in the reports:

Foreign Mission Account.

Balance as per last report,	$ 772 71
Interest on invested funds,	186 54
Contributions, donations, &c.,	5565 89
Total income,	$6525 14
Whole amount expended,	7967 74
Amount overdrawn treasury,	$1442 60

Syrian Mission Building Account.

Balance as per last report,	$3593 53
Interest on invested funds,	97 47
Contributions from various sources,	1128 00
Total income,	$4819 00
Amount expended,	1984 14
Balance in treasury,	$2834 86

Domestic Mission Account.

Balance as per last report,	$ 393 44
Transferred from Southern Mission,	1154 16
Donations and collections,	1201 98
Total income,	$2749 58
Whole amount expended,	2218 75
Balance in treasury,	530 83

Theological Seminary Account.

Balance as per last report,	$1287 59
Interest and collections,	2473 27
Total income,	$3760 86
Whole amount expended,	2759 79
Balance in treasury,	$1001 17

Seminary Endowment Account.

Balance as per last report,	$ 947 05
Interest, collections, &c.,	949 17
Total income,	$1896 22

Fund for Educating Theological Students Account.

Balance as per last report,	$197 42
Interest on invested funds,	754 17
Total income,	$951 59
Amount expended,	625 00
Balance in treasury,	$326 59

Fund for Superannuated Ministers Account.

Interest on investment,	$ 10 42
Amount expended,	53 08
Amount treasury overdrawn,	$42 66

Literary Fund Account.

Interest, sale of books and collections,	$234 83
Amount expended,	230 89
Balance in treasury,	$ 3 94

Library Fund Account.

Amount on hand as per last report,	$ 98 73
Collection in Allegheny church,	23 25
Total income,	$ 121 98
Amount expended,	60 25
Balance in treasury,	$ 61 73

Southern Mission Account.

Balance as per last report,	$ 83 85
Collections and donations,	5591 76
Total income,	$5675 61
Whole amount expended,	5075 96
Balance in treasury,	$ 599 65

Church Extension Account.

Balance as per last report,	$1365 33
Donations and collections,	1988 17
Total income,	$3353 50
Whole amount expended,	2400 00
Balance in treasury,	$ 953 50

As there are urgent demands on this fund, we earnestly recommend the exercise of an enlarged liberality throughout the church in regard to it.

Education Account.

Balance as per last report,	$ 707 14
Donations and collections,	712 66
Total income,	$1419 80
Amount expended,	1344 92
Balance in treasury,	$ 74 88

National Reform Account.

Total income,	$ 750 05
Amount expended,	225 00
Balance in treasury,	$ 525 05

A collection for this fund is appointed by Synod to be taken on thanksgiving day. All the congregations should heartily respond to this call.

We recommend that those congregations which have not taken up collections for the Literary Fund, be ordered to do so.

Traveling Fund Account.

The following amounts have been received from the Presbyteries:

Presb. of New York,	$ 627 30	Presb. of Ohio,	$ 135 05
" Philadelphia,	165 55	" Lakes,	217 20
" Rochester,	141 60	" Illinois,	286 00
" Pittsburgh,	456 01	" Iowa,	228 35
			$2257 06

The whole amount of expenses as reported by the Clerks of Presbyteries, is $2809.46.

We have distributed the funds received, as follows (80.3 per. cent. being the ratio of distribution):

Presb. of New York,	$ 578 32	Presb. of Ohio,	$ 72 35
" Philadelphia,	133 67	" Lakes,	89 05
" Rochester,	174 78	" Illinois,	399 09
" Pittsburgh,	401 94	" Iowa,	407 12
			$2256 32

Also, paid $1.50 for blank tickets.

Presbyteries are directed to furnish their respective quotas to the Finance committee on the basis of 30 cents per member.

The following is the estimate of funds for the several schemes of the church, for the ensuing year:

Church Extension,	$5000 00	Domestic Missions,	$3000 00
Board of Education,	1500 00	Freedmen's Mission,	4000 00
Literary Fund,	500 00	Seminary,	3500 00
Library Fund,		National Reform,	3000 00
Foreign Mission,	9000 00		

We recommend that pastors present the claims of the church in her various operations, clearly before their congregations, in connection with the time appointed for collections, that the whole church may be stimulated to a higher and deeper beneficence.

W. F. GEORGE, *Chairman.*

The Clerk was directed to draw an order for $116.50 in favor of S. O. Wylie, chairman of the Princeton commission, for the expenses of said commission. To be paid out of the Domestic Mission Fund.

The Clerk was directed to draw an order for $500 in favor of S. O. Wylie. To be paid out of the Seminary Fund.

The report of the committee on the Theological Seminary was taken up. The report was amended and adopted. It is as follows:

The committee on the Theological Seminary respectfully report: We find the following matters before us for consideration: the licensure of theological students; a proposal for a system of bursaries; the re-organization and expenses of the Board of Superintendents; and the report of the Board.

I. In relation to the licensure of theological students, we recommend the adoption of the following resolutions:

Whereas, there is a diversity of practice in the application of the rule requiring students of theology under the supervision of this Synod, to attend four full terms at the Seminary before they shall be licensed to preach the gospel; and whereas, the fields are white unto the harvest, and the laborers are few; therefore,

Resolved, 1st. That the present rule be rescinded.

2d. That Presbyteries be authorized to license, after careful and satisfactory examination, such students as shall have attended three full sessions at the Seminary.

3d. That all students thus licensed, shall be required to return and attend the Seminary the fourth year; that no interference with this session's studies shall be permitted by appointments to preach; and that no call from any congregation shall be sustained and presented until their full theological course has been completed.

II. In relation to a system of bursaries. A number of the members of the church having given their names for the necessary funds, we recommend the offer to our students of the following bursaries:

1st. One of $75 for proficiency in preparatory studies at the commencement of the Seminary course.

2d. Three of $25 each, for excellence in the intersessional studies of the second, third and fourth years, respectively.

3d. Three of $50 each, for proficiency at the close of each session of the Seminary in the studies in advanced Hebrew, the Greek Testament and Turrettine, in which students have been instructed by the Professors during the session.

The amount for which the names alluded to have been given is sufficient to meet the requirements of the above bursaries for three years. In regard to the examinations, we recommend that they be conducted in the form of written questions and answers, by the Board of Superintendents, assisted by the Professors; that the examiners have discretionary power to determine the standard of excellence, and in case of equal, or nearly equal proficiency, to make a division of a bursary.

III. In relation to the Board of Superintendents, we recommend that the present regulations be annulled, and that the following rules be adopted:

1st. That the Board of Superintendents consist of six members—four ministers and two elders, to be chosen by Synod.

2d. That at the first election of the Board two members shall be chosen for three years; two for two years; and two for one year; that at subsequent elections members shall be chosen for three years; and that at each meeting of Synod successors shall be chosen to those members of the Board whose term will then expire, or will have expired, before the next meeting of the Court.

3. That these elections shall be by ballot.

4. That the expenses of the Board be paid out of the fund for the current expenses of the Theological Seminary.

IV. We recommend the publication of the Report of the Board of Superintendents. D. M'ALLISTER, *Chairman.*

REPORT OF THE BOARD OF SUPERINTENDENTS.

The Board of Superintendents of the Theological Seminary report: There were sixteen students in attendance during the last session of the Seminary. Their names and status are as follows: First year, D. C. Martin, D. M'Fall, W. M'Farland, T. P. Robb, T. C. Sproull. Second year, S. R. Galbraith, R. J. George, J. Hood. Third year, D. C. Faris, Isaiah Faris, W. J. Gillespie, D. Gregg, Jr., D. B. Willson. Fourth year, J. M. Faris, A. W. Johnston.

This is the largest number of students, we believe, that has been in attendance at any session of our Theological school since its organization; an increase from last year all the more gratifying in view of the somewhat unsettled condition of things in the Seminary. Rev. S. O. Wylie, who was chosen Professor at your last meeting, in the place of the late lamented Professor Willson, did not see his way clear to accept the position to which he was elected. Efforts were made by the Board to fill the vacancy, but without success. Mr. Wylie, therefore, without relinquishing his pastoral charge, performed the duties of the professorate during the greater part of the session, and with such acceptance to both the Board and the Theological students, that we hope he may still withdraw his declinature, and consent to occupy the chair to which he was chosen by you.

Professor Wood, of the Presbyterian Theological Seminary in Allegheny City, took charge of the classes in Hebrew, and under his charge the students evidently made great progress.

We refer to the proceedings of the Board as published in the April number of the magazine, for the details of the present condition of the Seminary.

All of the students, but one who was prevented by illness, delivered discourses before the Board, and both the discourses and the examination were eminently satisfactory to the Board, and creditable to both Professors and students.

We recommend that Mr. Wylie receive $500 for his services.

All which is respectfully submitted. S. BOWDEN, *Chairman.*

The appeal from the Lakes Presbytery was returned to the appellant, with intimation that as Synod has decided the principle of continuous singing, no further action is required.

The report of the committee on Discipline was taken up and adopted. It is as follows:

The committee on Discipline respectfully report: On papers Nos. 6 and 20, being petitions from members of Salt Creek congregation and the Lakes Presbytery, desiring Synod's deliverance on the question of voting for amendments to the State constitutions, your committee recommend the following:

The Reformed Presbyterian Church has deliberately taken the position of dissent from the civil institutions of the United States, not on the ground that participation in all the functions and operations of government is sinful in itself, but on account of the immoral character of the Constitutions and laws under which the citizen must act. Hence the church has applied this principle by prohibiting her members from holding office and voting at civil elections.

The inquiry now demanding an answer is, does voting for an amendment of State Constitutions involve, as in the other cases already determined by the church, any thing sinful or inconsistent with the principle and practice of the church? Synod answers unequivocally, that it does. Inasmuch as voting for

this object or any other, involves incorporation with the national society and imperils our dissent from it. Is. 8:12, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." It exposes the members of the church to temptation. 1 Cor. 8:12, "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." It encourages other Christians to continue their sinful connection with an ungodly nation, and renders nugatory the discipline of the church. On these, and other grounds, Synod is resolved to abide by the distinctive principles of the church, and to apply the law of her exalted Head. "Abstain from all appearance of evil." 1 Thess. 5: 22. "Lo the people shall dwell alone, and shall not be reckoned among the nations." Numb. 23:9. And ere long "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Dan. 7: 27.

No. 24 contains the two inquiries: 1st. In a State where there is no objection to the school law, except that it requires of all officers an oath of allegiance to the Constitution of the United States, as well as an oath to discharge the duties of their office, can members of the church hold the office of school directors, if they are only required to take an oath to discharge the duties of the office, provided they let it be known that they will not take the oath of allegiance prescribed by law? 2d. Can members of the church vote for an invidual for school director who will take the oath of office with the above limitations and explanations? In accordance with the principles stated in the foregoing case, Synod answers, No.

J. GALBRAITH,
R. B. CANNON,
JAS. HUGHES,
} *Committee.*

It was directed that the collection for the Theological Seminary be taken up on the first Sabbath of October.

A committee on Unfinished Business, consisting of R. Z. Willson, J. C. K. Milligan, J. Lynch, was appointed to report at next meeting.

It was *Resolved*, That when Synod adjourn it will do so to meet on the Wednesday after the fourth Tuesday of May, 1869, at 10 A. M., and that the opening sermon be preached at 7½ P. M. of that day.

A. C. Todd was appointed to preach during the next sessions of Synod from Prov. 3: 9, 10.

The committee on Foreign Correspondence reported that no papers had been put into their hands. The committee was continued.

A unanimous and most hearty vote of thanks was given to the inhabitants of Northwood and its neighborhood, for their kind and generous hospitality to the members of Synod.

Thanks were returned to the Rail Road Companies that have given half fare tickets, and also to those who procured them.

Synod adjourned with prayer and singing the 133d Psalm.

H. P. M'CLURKIN, *Moderator.*

R. Z. WILLSON, *Clerk.*

SYNOD'S TREASURERS.

PRESERVE FOR FUTURE REFERENCE.

Church Extension—W. T. MILLER, Box 553, New York, N. Y.

Education Fund—J. BROWN, Box 2595, Cincinnati, Ohio.

Foreign Mission and Literary Fund—WM. BROWN, 1635 Locust Street, Philadelphia, Pa.

Home and Southern Mission—D. EUWER, Allegheny City, Pa.

Theological Seminary—D. GREGG, 99 Wood St., Pittsburgh, Pa.

CONGREGATIONS.	PASTORS.	P. O. ADDRESSES.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
New York Presbytery.						
First New York,	J. C. K. Milligan,	264 W. 40th st., N. Y.	6	9	120	244
Second New York,	A. Stevenson, D. D.	341 W. 12th st., N. Y.	8	6	166	401
Third New York	J. R. W. Sloane,	273 W. 22d st., N. Y.	9	...	125	338
Brooklyn,	J. H. Boggs,	133 Lafayette Ave., Brooklyn,	3	3	27	118
Boston,	Wm. Graham,	East Cambridge, Mass.,	4	3	45	134
First Newburgh,	S. Carlisle,	Newburgh, N. Y.	6	6	103	212
Second Newburgh,	J. R. Thompson,	Newburgh, N. Y.	5	6	71	160
Coldenham,	J. W. Shaw,	Coldenham, Or. Co., N. Y.	4	4	17	49
White Lake,	J. B. Williams,	White Lake, Sul. Co., N. Y.	5	4	.....	101
Walton,	D. M'Allister,	Walton, Del. Co., N. Y.	4	2	25	64
Kortright,	J. O. Bayles,	Kortright, Del. Co., N. Y.	4	3	27	70
Bovina,	J. Kennedy,	Brushland, Del. Co., N. Y.	3	3	25	66
Ryegate and Barnet,	J. M. Beattie,	Ryegate, Vt.,	6	3	72	134
Craftsbury,	No Pastor,	East Craftsbury, Vt.,	4	2	41	65
Topsham,	No Pastor,	Topsham, Vt.,	4	1	18	40
West Hebron,	No Pastor,	W. Hebron, Wash. Co., N. Y.	3	2	6	29
W. Galway Miss. Sta.	.....	W. Galway, Fulton Co., N. Y.	...	...	3	7
Ballibay Miss. Sta.	.....	Camptown, Bradford Co., Pa.	...	...	.....	.....
Centreville Miss. Sta.	.....	Glenwild, Sull. Co., N. Y.	...	...	.....	.....
Fayston Miss. Sta.	.....	.....	...	...	.....	.....
N. Y. City Miss. Sta.	R. Z. Willson,	749 8th Ave., N. Y.,	...	...	.....	.....
Syrian Mission,	Joseph Beattie,	Latakiyeh, Syria,	...	...	.....	.....
Total,	.....	.....	78	57	890	2296
Philad'a. Presbytery.						
First Philadelphia,	T. P. Stevenson,	1329 Vine st.,	5	6	.....	211
Second Philadelphia,	S. O. Wylie,	636 N. 17th st.,	9	...	98	278
Third Philadelphia,	R. J. Sharpe,	435 E. Dauphin st.,	3	5	32	101
Baltimore,	W. P. Johnston,	5 Lloyd st.,	3	...	22	58
Conococheague,	No Pastor,	.....	4	2	24	66
Total,	.....	.....	24	18	176	714
Rochester Presbytery.						
Rochester,	R. D. Sproull,	9 S. Clinton st. Rochester, N. Y	5	5	54	121
York,	S. Bowden,	York, Liv. Co., N. Y.,	6	...	68	172
Syracuse,	J. M. Armor,	Syracuse, N. Y.,	7	4	39	83
Sterling,	.....	.....	6	3	26	68
Lisbon,	.....	.....	3	2	23	51
Ramsay, C. W.	Robert Shields,	Almonte, C. W.,	4	2	12	25
Lochiel, C. W.	.....	Dalkeith, C. W.,	3	...	6	18
Total,	.....	.....	34	16	228	538
Lakes Presbytery,						
Cincinnati,	H. H. George,	109 Clinton st., Cin.,	3	1	14	40
Southfield,	J. S. T. Milligan,	Birmingham, Mich.,	6	7	68	181
Cedarville,	S. Sterrett,	Cedarville, Green Co., O.,	2	1	12	28
Miami,	J. L. M'Cartney,	Belle Centre,	5	5	35	112
Second Miami,	W. Milroy,	Belle Centre, Logan Co., O.,	6	...	86	93
Lake Eliza,	R. M. C. Thompson,	Hickory Pt., Porter Co., Ind.	4	1	15	35
Novi,	B. M'Cullough,	Walled Lake, Mich.,	2	1	9	19
Garrison,	.....	Orange,	2	...	12	27
Macedon,	P. H. Wylie,	Rushsylvania, O.,	4	...	17	32
Rushsylvania,	P. H. Wylie,	" "	4	2	18	51
Total,	.....	.....	38	18	238	618

REFORMED PRESBYTERIAN CHURCH.

Increase.				Decrease.				CONTRIBUTIONS.				
Baptisms.	By Profession.	By Certificate.	Total Increase.	By Censure.	By Dismission.	By Death.	Total Decrease.	Foreign Mission.	Home Mission.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.
12	22	1	23	‖10	7	3	20	$ 132.31	$ 74.45	$ 149.42	$71.24	$ 2500.00
*27	32	11	43	...	7	3	10	1714.26	123.00	401.96	196.42	3000.00
19	17	6	23	3	4	5	12	788.00	868.00	300.00	120.00	‖2625.00
2	.....	9	9	...	3	1	4	132.00	24.00	25.00	26.00	*a*1200.00
5	15	4	19	‖14	1	1	16	100.83	11.65	.....	.....	1288.50
11	5	1	6	...	3	2	5	100.00	21.00	36.00	85.75	1500.00
*14	7	3	10	...	7	1	8	52.91	22.50	27.81	4.90	1000.00
2	1	1	2	2	2	1	5	13.36	5.10	.....	.....	400.00
9	6	2	8	...	1	2	3	20.00	.....	50.00	.....	500.00
‡13	10	2	12	1	3	...	4	31.79	33.25	46.41	25.00	500.00
3	6	2	8	...	2	2	4	31.75	21.15	22.14	.....	500.00
4	6	...	6	...	...	...	.....	55.00	20.00	35.00	20.00	600.00
8	2	2	4	1	2	3	6	110.00	26.00	30.25	20.00	700.00
.....	.....	...	.....	...	...	...	.....	33.00	.....	18.50	.....	400.00
2	.....	...	.....	...	2	...	2	21.00	14.25	8.20	.....	269.41
.....	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	.....	.....	126.00	.....	.....	.....
.....	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
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.....	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
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.....	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
131	129	44	173	31	44	24	99	$3336.21	$1390.35	$1150.68	$569.31	$16,982.91
.....	20	10	30	‖26	12	2	20	$ 480.00	.....	$ 50.00	.....	$ 1800.00
15	12	11	23	1	10	7	17	237.26	$ 55.00	136.84	$21.00	*b*1800.00
4	4	9	17	4	4	...	8	17.80	12.00	15.33	18.87	1000.00
4	3	...	3	...	2	4	6	30.00	.....	21.00	.....	600.00
4	5	...	.....	...	4	2	.....	54.00	.....	.....	.....	.....
27	44	30	73	11	32	15	45	$818.56	$67.00	$223.17	$39.87	$5200.00
5	8	...	8	...	...	2	2	$58.00	$ 20.00	$ 18.00	.....	$ 1200.00
‖10	3	...	3	...	6	2	8	117.00	36.50	70.00	$ 3.50	1000.00
15	12	5	17	...	...	2	2	12.00	15.00	5.50	6.00	800.00
.....	.....	...	.....	...	...	1	1	2	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
10	6	...	6	...	...	...	1	34.50	10.00	45.60	25.50	304 00
2	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
42	29	5	34	...	7	7	15	$221.50	$81 50	$139.10	$35.00	$3304.00
3	3	...	3	...	...	1	1	$ 144.00	$ 83.02	$ 406.25	.....	$ 965.75
8	6	2	8	...	6	1	7	50.00	20.00	57.45	.....	800.00
...	.....	...	.....	...	...	...	.....	.....	.....	.....	.....	.....
6	5	2	7	...	7	...	7	.....	.....	.....	.....	600.00
5	3	2	5	...	1	1	2	57.00	61.02	26.50	$14.50	800.00
1	1	...	1	...	...	...	.....	6.58	4.00	.....	.....	250.00
...	2	1	3	...	...	...	.....	10.00	10.30	12.00	.....	120.00
...	.....	...	.....	...	...	2	.....	.....	.....	.....	.....	.....
3	.....	...	.....	...	...	...	.....	.....	.....	6.00	.....	216.00
3	6	2	8	...	1	...	.....	26.00	.....	20.00	.....	275.00
99	26	9	22	...	15	5	17	$293.58	$ 188.34	$ 168.20	$14.50	$4026.75

ne adult. ‡Four adults. ‖Purging the roll. ‖Raised to $3000. *a* Raised to $1500. *b* Raise
sale of lot.

PREPARATORY STUDIES — Mental Philosophy, Logic, Moral Philosophy, General Principles of Astronomy, Second Book of the Annals of Tacitus, Demosthenes' Oration on the Crown, Heads of Hebrew Grammar and 1st Chapter of Genesis, and an Essay on the Credibility of Miracles.

INTERSESSIONAL STUDIES—Second year, Butler's Analogy. Third year, Hodge on the Atonement. Fourth year, M'Cosh on the Divine Government.

The Board desire to call the attention of all our students of Theology and all who contemplate entering the Seminary to these bursaries, trusting that their influence may help to secure a noble emulation in scholarship, and a more thorough fitness for ministerial work.

By order of the Board. D. M'ALLISTER, *Secretary.*

Obituary.

DIED, March 1st, 1868, ELEANOR GRAY, wife of James Gray, of Logan county, Ohio. The deceased was born in county Derry, Ireland, in 1801, and had consequently well nigh summed up her three score and ten years. At an early age she acceded to the communion of the Reformed Presbyterian Church.

In the community where she lived she was long and favorably known, and deservedly held in very high estimation by a large circle of friends and acquaintances for her many excellent qualities, her sympathy with the afflicted and needy, her activity in administering to their wants, and her exemplification of the graces of the Christian character generally.

Her sickness was lingering; her disease complicated; her sufferings great; all which she bore with extraordinary patience, and meek, uncomplaining submission to the divine will.

Toward the close of her sickness, death had no terrors for her; and she departed in the enjoyment of a blessed hope. As her doubts and fears that, to some extent, in the earlier part of her sickness occupied her mind, vanished away, she would say:

"The Lord will light my candle so, that it shall shine full bright;
The Lord my God will also make my darkness to be light."

And as she drew near the termination of her earthly course, and the sunshine of the divine favor lighted up her darkness, dispelling the last lingering cloud and filling her with confidence and joy, she gave utterance to the words, as applicable to herself:

"My flesh and heart do faint and fail, but God doth fail me never;
For of my heart God is the strength and portion forever."
"The Lord 's my strength and shield; my heart upon him did rely;
And I am helped: hence my heart doth joy exceedingly."

The contemplation of a death so peaceful and so hopeful, is certainly well fitted to inspire the prayer: "Let me die the death of the righteous, and let my last end be like his."

COM.

gar, Miss Irwin, J Crow, Mrs. R Crow, S Knox, 6; Rev J R W Sloane, 6; Newtonhimavaddy, Rev. J. Kennedy. 5; Oswego, J. Sully, 5; Orange, R Gamble, J M Milligan, W Alexander, Mrs Cook, J Kirkpatrick, R Houston, W J Creelman, 6, R J Gamble, T Milligan W Milligan, 7, D Dill, ¾ 6; Olathe, J M Marvin, T B Marvin, J Cook, S B Woodside. Rev W W M'Millan, J P Orr, 6, J Hutchison, T M Hutchison, 6, S Dickey, R Sinclair, 5, J Miller, ½ 7, C Duguid, 8; Packenham, JLindsay, 7; Peacham, Mrs Morse, 6; Perry, J Carson, 6, Peoria. G Lang, 6, J Guthrie, 7, A Morrow, ½ 7; Perth, D Holliday. J Holliday, 6; Philadelphia, J Sterritt, H Floyd, Mrs Bradford, W Kerr, R Henry. J Dunlap, E Watt, Mrs Fleming, R Hartin, R M'Cleland; T Elliott, J Torry, T Brown, J Willson, W Crawford, R Ritchie, R Brown, Mr Carson, 6; W Young; Minutes, T B Gordon, ½ 7, Mrs Cochran. ⅔ 8; Pittsburg. D M'Kinnell, 5; Plainfield, M Dunlap, 6; Pleasant Grove, S Bayles, 6; Port Hope, J Tisdell, 5, W Tisdell, 6; Port Huron, Miss M Jones, 6; Portersville. J Kennedy, A F Kennedy, 6; Princeton, J Morrow, R Patterson, J Allen, L Galbraith, J Mooney, C Allen, J Dixon, W Peoples, W Stott, Mrs Faris, 6, J E Carithers, J C Carithers, W Anderson, 5, D Stormont, ⅔ 7; W Morrow, J Watt, ½ 7, W Lawson, ½ 7; Putnam, Rev A M'Farland, 6; Parma, H Mulholland, J Mulholland, 6; Rix's Mills. J Forsythe. 7; Rockdale Mills, J Morrison. 6, Joseph Sterritt, 7; Ryegate, W Johnston, Mrs Harvey, Rev J Beattie, Jno Maclam, 6, Jas Maclam, 7; Rose Point, W Thompson. J Rodgers, 5, Rev J C Smith, 6; Rochester, J Gilmore, Miss Kingleyside, Rev D Scott, 6; Royal Oak, W Bell. ½ 7; Rushsylvania, M George, Jno Day, 6, M Johnston, 6, Jno Young, ½ 7, Mrs Mitchell, 7, J M'Cullough. 9, F Quay, 5; Rural Ridge, R Glasgow, 6; Salem, M Tippin, ½ 7. J Reed, ⅔ 7, M Marks, 6; Sandy Lake. W Porter, 6; Shiloh, D Housman, 6; Sandusky Mrs Crawford, 7; Slippery Rock, Mrs Moore, ½ 7; Southfield, A M'Clung, W J Grier, A M'Candy 6; Sparta, J N Miller, C R Miller, C M'Elroy, D Dickey, J H Hayes, J C Armor, C Preston, S Shaw, A Hood, W Stevenson, J Finlay, 6, Rev D S Faris. Mrs M'Neil, ⅔ 7; Rev J Wallace, ⅓ 7; W Ross, W Temple. 5, Jno Weier, ¼ 7, T Finlay, W Finlay, 7. Jas B Weier, ⅔ 9; S Ryegate, W Gibson, D Ritchie, J Lumsden, 6, W Neeson. 7; St Louis, J P Montgomery, 6; Sterling, J Gilbert, J M'Fadden, Rev M Wilkin, 6, J Dougan, ½ 7, J Hunter, 7, W M'Allister, 5; Stanton, Rev A J M'Farland, W Patterson, S Smith, 6; Steele's, J Alexander, 6; St Clairsville. Mrs J B Johnston. ½ 7; Syracuse, J Cannon, 6, Rev J M Armour, ½ 7; Sunbury, D M'Kinley, 6; Talleycavy, T Macaw, W Williams, 6; Titusville, H Pollock, 6, H Wright, D Stewart, 7; Triadelphia, C Orr, A Orr, J Orr, 6; Turtle Creek, Miss M'Cullough; Rev Pollock, 6; Union, R M'Kinney, 5; Utica, J M'Kelvy, J Dunlap, R M'Farland, H Wallace, M Adams, J M'Dermott, A Deary, J Campbell, R Russell, J Torrence, J Adams, J Watson, J M Kirkpatrick, D Harvey, J M'Daniel6, T M'Naughton, W Adams, W Dunlap. 5, P M'Farland, 8, Rev J C Boyd, ¾ 7; Venice, J Cubbage, 6, S J Cubbage, ½ 7; Vinton, J M'Daniel, 6; Walton, W Telford, A R M'Donald. D G M'Donald, G Kirkpatrick, H Easson, T Sanderson, T Arbuckle, W S Doig, M Ensign, Rev D M'Allister, D G M'Donald, 6, R D M'Donald, ⅓ 7, R T M'Gibbon. T Elliott, ½ 7, R Sanderson, 5; Waynesboro, Mrs Burns, 6; Warsaw, J Campbell, ½ 7; Water Cure, R Alcorn, J Bernison, 6; Waukesha, J Adams, 6; Washington, Jno Law, J C Ferguson, 6, J P Kirkpatrick, 7; Waltham, Miss S Coggswell, 6; Walden, Mrs Houston, 5; Waitsfield, S Strong, 6, J Baird, 8, W Barnet, J Hunter, R Lackie, 6, R Maclam, 7; Wellsville, J G M'Gilvrey, 5, W Greenville R Rodgers 6; W Bedford, J M'Farland, 7; W Hebron, A Mehaffey, C Keys, H Dennison, H G Dennison, E Dennison, J M'Neill, 6; W Lake, Rev B M'Cullough, 7; W Lebanon, W Willson. 8; White Lake, J Dodds, J Stewart, K Millan, R Hall, Rev J B Williams. 6, Mrs Mercer, ½ 6; Wirtemburg, S M'Ilvaine, 6; Winchester, J Downie, 6, Rev J Dodds, 5; Wilkinsburg, S Henning, R Barr, 6; W Cottage, R Thompson, 6, W Gladstone, ⅔ 7, Mrs Thompson, 7; Wolf Creek, A Thompson, 6; Williamsport, Mrs Parcell, 6; Xenia, A S Crow, 7; York, W Guthrie, D M'Millan, E Cullings, J Forest, 6, J Milroy, ½ 6, J Jamison. 5; Youngstown, Miss Cogan, 5.

If there be any mistakes in the above acknowledgments, or if any money received has not been credited, we will make, as soon as notice is given, the proper corrections. Back numbers have been sent to all who requested. If any have been overlooked, we will send whenever we receive notice.

RECEIPTS FOR SOUTHERN MISSION.

May	21.	Third Congregation, N. Y., per R. Glassford,	$200 00
"	22.	Lind Grove, per Rev. C. D. Trumbull,	30 00
"	29.	Young Ladies' Miss. Society, Monongahela cong., per Rev. J. W. Sproull	40 00
"	"	Union cong., Pa., per D. Gregg,	55 84
"	"	Y. L. Miss. Society, Monongahela, additional	4 00
"	"	Monongahela cong., per T. A. Sproull	8 00
"	"	I. J. M'Connell " " "	5 00
Jun.	4.	Miller's Run cong, " "	47 25
"	"	Rev. D. Scott, " "	2 00
"	"	Muskingum " " "	20 15
"	"	Jonathan's Creek " "	11 00
"	"	Mrs. Catharine Willson, Morning Sun, Iowa, per T. A. Sproull	20 00
"	5.	Mrs. Sarah Cubit, per Rev. A. M. Milligan	5 00
"	"	A. P. Hensley, " " "	2 00
"	8.	Craftsbury cong., per Rev. J. Beattie,	18 50
"	"	" " " " Rev. J. M'Auley,	6 00
			$474 74

Allegheny, June 8, 1868.

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR DOMESTIC MISSIONS.

May 20.		Pittsburgh cong., per S. M. Orr,.....	$35 00
Jun. 4.		Mrs. Catharine Willson, Morning Sun, Ia., per T. A.	
"	"	Sproull,.....	10 00
"	"	Miami cong., per T. A. Sproull,.....	9 20
"	"	Olathe and Pleasant Ridge, Kan., per T. A. Sproull,...	6 00
			$60 20

Allegheny, June 8, 1868. DANIEL EUWER, *Treasurer.*

APPOINTMENTS OF N. Y. PRESBYTERY.

TOPSHAM,.....Rev. J. R. W. Sloane, Aug. 2d Sabbath.
Rev. J. M'Auley, October.
BALLIBAY,.....Rev. M. Wilkin, June, July, Sept. and Oct.
WEST GALWAY,.....Rev. M. Wilkin, Aug., 4th and 5th Sabbaths.
Rev. D. B. Willson, Oct., 2d Sabbath.
WEST HEBRON,.....Rev. M. Wilkin, Aug. 1st, 2d and 3d Sabbaths.
Rev. D. B. Willson, Oct., 3d and 4th Sabbaths.
Rev. J. H. Boggs, to assist Rev. J. C. K. Milligan in the dispensation of the Sacrament, Aug., 5th Sabbath.

By order Com. of Supplies. J. R. W. SLOANE, *Chm'n.*

Rev. R. Nevin, Editor of the *Irish Covenanter*, has sent to America a number of copies of his Magazine for circulation in this country. Any persons desiring to subscribe for it will send their name and address to John Kennedy, 80 Warren St., New York, N. Y. The subscription is $1.50 per annum, payable in advance.

The address of Rev. R. D. Sproull is now 9 S. Clinton St., Rochester, N. Y., and not 41 S. Paul St., as before.

Book Notices, Meetings of Presbyteries and other matter crowded out.

APPOINTMENTS OF PITTSBURGH PRESBYTERY.

CLARKSBURG — Wallace, 2d and 3d Sabs. July. N. R. Johnston, 5th Sab. Aug. M'Clurkin, 4th Sab. Sept.

OIL CITY—July, 1st Sab., M'Auley. 2d and 3d Sabs. Aug. and 1st Sab. Sept.. M'Clurkin.

PINE CREEK—July, 1st and 3d Sabs., Wallace. August, 1st Sab., M'Clurkin. Aug., 4th Sab., N. R. Johnston. Sept., 1st and 3d Sabs. Newell.

JACKSON—4th Sab. July, M'Auley. 1st Sab. Sept., N. R. Johnston.

POLAND—4th Sab. Sept., N. R. Johnston.

SUNBURY—4th Sab. July, Wallace. 4th Sab. Aug., R. Reed. 2d Sab. Sept., Hannay.

CENTREVILLE—July, 2d Sab., M'Clurkin. Sept., 2d Sab., N. R. Johnston.

MAHONING—2d Sab. July, Wallace. Hannay, two days discretionary.

J. C. SMITH, *Chm'n. Com.*

ACKNOWLEDGMENT.

THE Slippery Rock Society of Slippery Rock, &c., congregation, wishes to acknowledge the receipt of sixty dollars, to aid in the erection of their new church building, from Bloomington congregation; this being their contribution to the Church Extension Fund.

COMBINED SERIES. VOL. VI.—No. 9.

THE Reformed Presbyterian AND Covenanter.

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SEPTEMBER, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

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THE

Reformed Presbyterian and Covenanter.

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CHURCH COURTS AND DISCIPLINE.

THAT there is a power in the Church for reclaiming offenders and removing scandal, is held by Presbyterians. Christ has given to her the keys of the kingdom of heaven, the key of doctrine and the key of order, and her purity and prosperity will be promoted in proportion to her fidelity in managing the trust committed to her. Discipline, the key of order, is exercised by church courts in receiving applicants into her fellowship, and in dealing with disorderly members, by the infliction of the proper censures. By laxity of discipline the membership of the church will be augmented, but in the same proportion her power as a spiritual agency will be impaired and weakened. In this direction there is, in the various religious bodies, a manifest and alarming tendency.

We adduce, in illustration of the remarks just made, a pretty well known case that has lately transpired. The body calling itself "The General Synod of the Reformed Presbyterian Church," at its late meeting in Pittsburgh, made an attempt to be faithful in the exercise of discipline, that has called forth comments from various quarters. A ruling elder, a member of Synod, took occasion to say in the court, that he had sung hymns, and communed with other churches, and would do so again. For this utterance he was arraigned, and after several days of earnest discussion, he was suspended from the exercise of his office, and from the privileges of the church.

We do not propose to argue the point of the righteousness of the action of Synod, any further than may be necessary for the point we have in hand. The majority of that court believed that by the standards of the church, to which all members and officers pledged themselves, singing hymns in worship and intercommunion with other churches were forbidden. With such a conviction, what else could they do, consistently with their obligations, with a member of the court who boastfully proclaimed that he had done those acts, and defiantly declared that he would do them again? We see clearly enough that he had some show of defense, in the fact that these acts had been done with impunity by others, and that Synod at previous meetings had, by certain deliver-

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ances, relaxed the rigor of the prohibitions in the standards. There is doubtless truth in this, but still the plea is of no avail, unless on the assumption that one act of wrong-doing will justify another.

No act of a church court for a long time has elicited so much attention as this one. The papers, secular and religious, have noticed it, and commented largely upon it. Correspondents have made it the staple of their communications, and editors have made it the warp and the woof of their editorials. With but few exceptions the tone of the press has been that of unqualified condemnation of the act, and strong sympathy for the party subjected to censure. The terms, "tyranny," "bigotry," "outrage," have been unsparingly employed, to give expression to the virtuous indignation that the act has kindled in their bosoms.

A little close inspection, however, will discover other causes for all this zeal, than sympathy with the oppressed. The case is not merely that of George H. Stuart, but of hymn-singing and free communion. A fine opportunity is offered to the advocates of these practices to inveigh against the exclusive use of the Psalms of David and close communion, which they have not been slow to improve. With an affectation of holy amazement, they call attention to the fact, that in the light of the latter part of the nineteenth century, singing of hymns and inter-communion have been visited with ecclesiastical censures.

Now, we affirm that to laxity and not to strictness of discipline this excitement is due. Had offenders on these points been called to account years ago, the evil might have been cured. It is the long tolerance of these practices that gives the aspect of violence to the exercise of discipline on account of them. The time was when hymn-singing in worship and communing in other churches would have been as certainly visited with censure in the Reformed Presbyterian Church, as any open violation of the second table of the moral law; and it is so still in the church to which alone that name belongs. We have no scruple in saying that the former are as really censurable offenses as the latter. We admit that the latter are more aggravated, as defiling the conscience and producing scandal, but as against the law of God both are in the same category. It is this frittering down of the evil of the practices for which discipline in the case referred to was exercised, that has done and is likely to do still, more harm to the church.

The question is sometimes asked, would you put a man out of the church for singing in worship an evangelical hymn? The question is too vague to be answered categorically. We would not put a man out of the church at once for any offense; but we would deal with him according to the direction of Christ. If he persist contumaciously in the offensive course, exclusion must follow. In that case the offender has himself to blame; the courts of the church must maintain their authority. Of course, if the act in question is no sin, then the wrong is with the court, and the person tried should refuse to submit to censure, and appeal to the Head of the church. An act of excision in such a case would be a *fulmen brutum.*

This brings up the question, is it a sin to sing hymns in divine worship? This question must be answered by bringing it to the test of the

word of God. When we declare in our standards that nothing but the Psalms of David should be sung in the worship of God, we mean that such is the will of God expressed in his word. The prohibition to sing hymns receives no additional force from the church. It is her place not to enact law, but to declare what is the law of her Head. Those, however, who violate the divine law set forth in her standards, aggravate their sin by adding a breach of their solemn obligations to a transgression of a Divine precept.

The concession of honesty to the psalm-singing churches ought to relieve them from the odium of making hymn-singing an offense merely by ecclesiastical law. They believe it is an innovation, an act of will-worship that God does not require, and will not accept. It is a breach of the second commandment that forbids "worshiping God in any way not appointed in his word." It is therefore constructive idolatry. This is the only ground on which our position can be maintained. But this position we can firmly hold. The argument is brief and conclusive. God does not in his word require us to praise him in songs made by uninspired men. Therefore to do so is forbidden in the second commandment. This reasoning should be convincing to all who believe in the teaching of the Shorter Catechism.

Do we then say that all who sing hymns are idolaters? We do not choose to use harsh expressions, but we say that they do what is constructive idolatry. We would be far from calling any Christian a hypocrite, and yet we doubt not there is more or less hypocrisy in every man. We believe the practice in question dishonors God, and is hurtful to the soul. It is of no force against our position that good men sing hymns. What we have to reply to this is, that they are good, not because they sing hymns, but in spite of singing them. We cannot believe that God will bless as a means of sanctification to his people, any innovation of divinely instituted worship. "In vain do they worship me, teaching for doctrines the commandments of men."

It is therefore the duty of the church to employ discipline to preserve the worship of God pure and entire. It matters not what may be a man's position—how great his wealth—how large his liberality—or how extensive his influence, if he transgresses the law of Christ's house; let him be dealt with according to Christ's directions. Christ is no respecter of persons, neither should his church be. In view of this incontrovertible truth, all reference to the liberality and self-sacrificing of those who have been visited with the censure of the church, as demanding exemption for them, is simply impertinent. The higher the position occupied by the offender, the more strictly should he be dealt with, both because his example, if passed by, will have the greater weight with others, to do as he has done, and faithfulness in the infliction of discipline will have a salutary effect in deterring them. In place, then, of blaming the General Synod we commend it, for applying the law of the house to a member so prominent and popular.

The efforts now made to unite the several Presbyterian bodies, tend very much to interfere with the faithful exercise of discipline. Doctrines and practices viewed from a distance with the judgment calm and cool, and seen to be erroneous and wrong, seem to change their

character and become quite harmless by the blinding influence of enthusiasm for Union. From all such exciting influences we should keep free, and alike unmoved by the smiles or frowns of others, faithfully apply discipline to preserve the purity of divine worship, and promote the cause of the testimony of Christ. The courts of the church are set for the defense of the truth, and it is at their peril if they waver in the conflict. If faithful they shall overcome, and obtain the reward that Christ has promised to the victor in the great struggle. "He shall sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

THE ROCK CHRIST.*

1 Cor. 10:4, "And that Rock was Christ."

IN the whole history of the Israelites wandering through the desert, there occurs scarcely anything more illustrious and wonderful, certainly nothing more mysterious, and which shadows forth Christ and his saving benefits more significantly, than the remarkable miracle of the Rock and the waters flowing from it, which God gave his chosen people to drink.

Paul's words in 1 Cor. 10:4 are, "And they did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." The aim of the apostle is to show the identity of the sacraments under the Old Testament with those under the New, if not in the sign, yet at least in the thing signified; lest the Corinthians, by supposing that they possessed more excellent sacraments, might promise themselves impunity in their sins, especially in the sin of idolatry, of which he was anxious to cure them. Hence he shows that the fathers were not in this respect inferior to us, but had the same sacraments as we, or analogous sacraments, which would correspond with baptism and the Lord's Supper. The type of baptism he proves in the pillar of the cloud, and in the passage of the sea. But the type of the supper he proves in both its symbols, the bread in the manna, the drink in the rock, and in the waters that gushed out of it.

But that we may proceed to the mystery, to which the Holy Spirit in this connection evidently designs to call our attention, we must now endeavor to penetrate beneath the surface, and discover what lies hidden there. For that here there is a mystery, even though Paul had given us no express intimation of it, the very nature of the thing and the accompanying circumstances clearly evince. For if God had proposed to himself nothing more than to refresh his people with wholesome drink, could he not have sent water from heaven, or have brought them into some place that abounded in fountains of water? What necessity was there for him either to select a rock for this purpose, or to use a rod in smiting it that water might issue from it? The very fact, that to Moses he promised to stand upon the rock until the miracle would be performed, indicates with sufficient clearness that none other than the

* Translated from Turrettin for the *Ref. Pres. and Covenanter.*

Son of God, who was the leader of the people, accomplished this whole work, and that everything connected with it related to none other than to him.

Since, then, there is something peculiar in the apostle's selecting that rock from which the waters flowed, the ground of the analogy which it furnishes is deserving of careful consideration. For as God to supply his people with water chose in preference to everything else a rock, which not only contains no water in itself, but than which to yield water nothing in nature is more unlikely; so to the flesh nothing appears more absurd than to receive salvation from the crucified One, to obtain life from death, happiness from misery, the blessing from the curse. With reference to this, Christ is said to be a stumbling block to the Jews, and foolishness to the Greeks, but the wisdom and power of God to them who are the called. Again, as water flowed out of this rock, so Christ becomes to his people a fountain springing up to eternal life, and most copiously pouring out his waters of grace and salvation. Hence the prophets and the other inspired writers so frequently shadow forth under the symbol of water the saving benefits of Christ, and the gifts of his Spirit. But as the rock yielded no water until it was smitten, and when smitten, water gushed out of it in abundance, by which the Israelites were refreshed; so from the side of Christ there flowed blood and water, by which believers, hastening forward to the heavenly land of promise, are refreshed in the desert of the world. For since God could grant no favor to the sinner, unless appeased by the death of his Son, it behooved him to be stricken and afflicted, that the chastisement of our peace might be laid upon him, and that by his stripes we might obtain salvation. But as the rock was smitten by the rod of Moses, so Christ was smitten not only by the Jews, of whom Moses was a figure, but also by the rod of the law, of which Moses was the minister, that is, by the curse and penalty denounced in the law. Isa. 53 : 4 and 5; Gal. 3 : 13. As the rock, when smitten, gave forth copious streams of water which abundantly supplied all the people, so Christ, who is the inexhaustible fountain of salvation, in whom there is a fulness of all grace, pours out most copiously those healthful waters, the gifts of the Spirit, which supply abundantly, not this or that believer in particular, but the whole church. Hence he is said to be made to us by the Father, wisdom, righteousness, sanctification and redemption, and to be all in all. As nothing was more delightful to the Israelites while they remained in the dry and scorching desert, than fountains at whose streams of sweet purling water they could slake their thirst; so to believers, journeying through the parched and hot desert of the world, there is nothing more pleasant, nothing more grateful than to have belonging to them a fountain, at which they may refresh themselves in their heat.

As the rock poured out its waters not for a moment, and then became dry, but perpetually, so long as the people were journeying in the desert, for it followed them, its streams flowing after them wherever they went; so the blood of Christ and the gifts of his grace continue through all times and in all places. Not only is he present to his children by the gifts which he so freely bestows upon them, but he

himself dignifies them with his presence, yea, he does not follow them so much as he accompanies them, and goes before them, lest anything should fail them in the way in which they must walk. Hence two distinguishing privileges of believers are here brought to view, perseverance in grace, and the presence of Christ himself, according to which he has promised to be with us even to the end of the world. And although for the purpose of chastising our ingratitude, or exercising our faith, he sometimes suffers those refreshing waters to be withdrawn for a little, as in the desert, yet he never absolutely denies them to us, but intends that we harassing him, as it were, by our prayers, shall draw them out in the practice of faith and repentance.

Furthermore, in this comparison, many points of dissimilarity are to be observed. The rock of Moses was destitute of life and reason; but Christ is the living, life-giving and rational rock. It had no water in its bosom; but Christ is the fountain of life, from whose fulness we all receive grace for grace. It could satisfy bodily thirst for the time, but not for ever; but Christ makes us so to drink of his health-giving water, that when we have once drank from him, we thirst no more, but he becomes in us a fountain springing up to eternal life. The rock could not follow the Israelites, but Christ accompanies them perpetually as the author and finisher of their faith, who after having redeemed them from the spiritual Egypt, and led them through the red sea of his own blood, conducts them in the desert of the world by the lamp of his word, nourishes them with celestial manna, quenches their thirst and refreshes them with healthful waters, until they come to the heavenly Canaan, where "he who is on the throne, will shade them, and they shall hunger no more, neither shall they thirst any more, nor shall the sun light on them, for the Lamb which is in the midst of the throne shall feed them, and shall lead them," not to streams, "but to living fountains of waters, and shall wipe away all tears from their eyes." So let it be.

THE GOSPEL IN FIGURES.

"Books in the running brooks, sermons in stones, and truth in everything."

"FIGURES cannot lie" is a saying more venerable with age than with truth. Both imperfection and positive error may and do attach to them, as any one may see who will look over our Statistical Tables. The Lakes Presbytery omits entirely its *largest* pastor and his large congregation. Two congregations are left entirely out by the Rochester Presbytery.* And the Iowa Presbytery and the Clerk of Synod seem to have conspired together to ignore one of our ministers who was present at Synod, and has since received a crown of "*semilunar fardels*" from the Iowa University; he will hereafter be known as the Rev. R. B. Cannon, D. D. There is a gross error in the money column of the Ohio Presbytery. And 14 congregations give their membership, but

* Toronto Congregation has had for some time merely a nominal existence. The name of Glengary was changed a year ago to Lochiel. This makes the list of congregations in Rochester Presbytery, as published, correct.—EDS. R. P. & C.

give no account of their contributions, thereby diminishing the amount of money actually contributed, and the average per member.

Nevertheless there is truth in figures when properly computed, and the history of nations and churches could not be fully written without their invaluable aid. But history is valuable only as it is truthful. It is therefore to be hoped, that those who prepare these tables will make them full as well as accurate. Now leaving the *figures* we will come to the *facts* as near as the tables will permit, omitting the fractions.

There were 131 members in the recent Synod, the largest we have ever had in this country. Under its jurisdiction there are 81 ministers, 89 congregations, and 8,567 members. The entire contributions reported for all purposes amounted to $134,180.22, being an increase of $11,082.88 over those of the previous year. The average rate of contribution per member is $15.66. The rate of contribution differs greatly in the various Presbyteries and congregations. Thus in the Philadelphia Presbytery it averaged $21.11 per member. In the Illinois Presbytery, $18.07. In the New York Presbytery, $17.20. In the Pittsburgh Presbytery, $16.84. In the Lakes Presbytery, $11.21. In the Iowa Presbytery, $10.31. And in the Ohio Presbytery, $8.09, though possibly $14.53, according as you correct the error.*

The congregations in the New York Presbytery average as follows: Kortright gives $24.21 per member; Third New York, $24.11; Walton, $23.97; First New York, $23.28; Second New York, $22.53; Brooklyn, $18.19; Bovina, $18.03; First Newburgh, $14.30; Boston, $13.98; Coldenham, $12.02; Second Newburgh, $11.61; Ryegate and Barnet, $8.28; White Lake, $8.03; Topsham, $8.53; Craftsbury, $6.95; West Hebron no report. The last three are without pastors.

The three largest contributions are: Allegheny Congregation, $10,882.35; Elkhorn Congregation, $9,131.95; Second New York, $9,038.01. These three congregations, with a membership of 927, give $11,916.53 more than Rochester, Ohio and Lakes Presbyteries, with a membership of 1,694. The banner congregation is Cincinnati, which contributes at the rate of $99.97 per member. Next to it are: Pittsburgh, $42.45; Elkhorn, $40.40; Allegheny, $36.27; and St. Louis, $31.20.

A large number of congregations are delinquent in contributing to the schemes of the Church. According to the statistics, 26 congregations failed to contribute to the Foreign Missions, 29 to the Freedmen's Mission, 40 to the Home Mission, 43 to Church Extension, and 54 to the Theological Seminary. Is there no remedy?

Difference of circumstances will account for part of the foregoing inequality of contributions. Some had peculiar motives, and gave more than usual. Rich congregations gave much, and have not missed it from their abundance. Poor congregations gave little, but every dollar represents a comfort which the donor could ill spare from the household supply. But in many cases it is owing to illiberality—wealth, not poverty, is the reason. There are "some church members

* The average of Rochester Presbytery, omitted by our correspondent, is $10.87. —Eds. R. P. & C.

whose religion cannot endure the mention of the word *dollar*. Their heart shrivels at the sound of it as the flower shrivels before the bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God." There are rich men who give their "*mites*," and rob God in tithes and offerings. There are rich congregations, with broad and fertile acres and full coffers, who are giving so little that I hope their pastors will have courage to cipher it out and tell them of it, till their ears tingle and burn with shame. The number of such, however, is few and rapidly growing less, and the great fact remains, that our people are "rich in good works," and growing in the grace of liberality. Let us not be weary in well doing.

A sad feature in the report is the small addition to the membership of the Church by profession for the year. There were 463, only 10 of whom were baptized as converts from the world; after deducting losses, the net increase is only 238. One sermon by the Apostle Peter is blessed to the conversion of 3,000 souls in one day. The Monday sermon of young John Livingstone brought 500 souls to Christ. The labors of Martin Luther in his life-time resulted in bringing a large part of Germany to renounce Popery and embrace Protestantism. "When John Wesley, at the age of eighty-eight, laid himself down to die, those who distinctly recognized him as their father numbered 150,000 souls; while over 500 preachers, inspired by his fervor, and stimulated by his example, were carrying forward the work he had begun." But here are 89 congregations, with 81 ministers, 400 elders and 8,500 members, laboring for a whole year and only 463 persons brought to profess Christ. Alas! we are a valley of dry bones. We may well say, "Our bones are dried, and our hope is lost; we are cut off for our parts." The arm of the Lord is not revealed. The Spirit is not poured out. We labor in vain; we spend our strength for nought and in vain. Nay, we are idle, working not at all. We seek our own, not the things that are Christ's.

In these times, when the harvest is great and the laborers are so very few, it is refreshing to read in a foot note, that the Allegheny Congregation has been "decreased by the licensure of three" young men. They have sundered the bonds which bound them to that congregation, and have come under higher bonds to the whole Church. They have ceased to be fed idly by the labors of others, and have gone out to gather honey from the opened flowers of divine truth, and to feed others with its sweetness. May God accept their self-consecration, give them many souls for a crown of their rejoicing, and inspire many youth by their example to accept this "noblest calling" allowed to men on earth. Oh that the Holy Spirit would fashion every precious son of Zion into a golden pitcher, through whose purified lips a living stream of gospel truth and quickening grace may be poured from divine fountains into the hearts of men! Then shall an afflicted people, with visage blacker than coal, and withered skin cleaving to their bones, become "Nazarites purer than snow, whiter than milk, more ruddy in body than rubies, their polishing of sapphire." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall

the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "God setteth the solitary in families." "He maketh the barren woman to keep house, and to be a joyful mother of children." But for this he will be inquired of by us, to do it for us; he will increase us with men like a flock. "Let us go continually to pray before the Lord, and to seek the Lord of Hosts: I will go also."

J. C. K. MILLIGAN.

"MONEY ANSWERETH ALL THINGS."

THAT is the reason why the Church wants money and a good deal of it. The church has a great work to do. She must not only engage many minds and hearts, and transform many lives, but she must employ many hands in her work. She needs houses and lands on which to build them. She requires men with expensive mental furniture and costly apparatus. She sends her laborers upon long and expensive journeys. They and their families must be fed, clothed, warmed and housed while in her employ. Her fields of labor are large, widely separated, and far remote from the centre of activity. This kind of work can only be done by large pecuniary outlay. Money answereth these things. It cannot preach, pray, set type, distribute or read Bibles; it cannot counsel the distressed, warn the tempted, or instruct the inquiring, but it pays the way of those who do the things that are essential to the permanence, progress, and saving influence of the church.

We cannot have churches, pastors, missionaries, theological or literary schools, Bibles, tracts, standard or periodical literature, without money, and these are things the church must have, or leave her work undone and give place to Satan and universal ungodliness.

To talk about money is not at all foreign to religion. To discuss how much money the church needs, and how to get it, is strictly germane to all the other subjects of earnest Christian thought, plan and action.

Synod at its late meeting has essayed to do its part. It passed upon and approved of various schemes or plans for carrying on the work of evangelizing the world. It has set apart the men appointed to special work, and has announced the sums needed for these schemes during the current year, and having done all it could do as a court, has left the matter with the church.

Can the money be obtained! Shall the money be provided? If Müller of Bristol were here, and believed as we do in the importance of the object for which the money is needed, he would say at once, there can be no doubt of it, and would thereupon ask God fervently for it I cannot think of any thing that we can do better than that. So let us pray, and continue praying, until a copious shower of the grace of liberality be poured out on the church, and at the same time use the subsidiary means to promote the end for which we pray. I had almost forgotten one important point.

Is the church able to contribute the amount needed as stated by Synod to be needed for the current year? Let us look at this point.

A reasonable estimate of the aggregate annual income of the members of the Ref. Pres. Church is two million dollars ($2,000,000). The tenth of income is the least proportion that a Christian whose conscience is alive and instructed on this point of Christian duty will give.

The tenth of the total income of our Church membership is	$200,000 00
The salaries paid last year to all our pastors foot up	54,691 30
Synod asks for the following sums:	
For Church Extension,	$5,000 00
For Board of Education,	1,500 00
For Literary Fund,	500 00
For Foreign Mission,	9,000 00
For Domestic Mission,	3,000 00
For Freedmen's Mission,	4,000 00
For Seminary,	3,500 00
For National Reform,	3,000 00
For Library (estimated)	500 00
For Traveling Fund,	2,550 00
Total,	$32,550 00
To which if we add Pastors' Salaries,	54,691 00
We have	$87,241 00
Leaving an ample margin for local calls of all kinds of	$112,729.

The money *can* be given. Will it be collected? Will the people have an opportunity to give as it is wanted? That depends on the pastors. If there be a deficit in the funds, the responsibility largely lies with them. I am aware that much can be done by an active session and board of deacons, or public spirited members, but more depends upon the pastor than all others in the matter of presenting, at the proper time, and in the right way, the claims of Christ's cause upon the beneficence of his people.

Let the pastor study the schedule of collections, and make up his mind that the money should be raised, and will be raised, so far as lies with him. Let him determine what amount for each scheme, is the reasonable quota of his congregation, and then in a straight forward, manly way ask for the specific sum at the time appointed for the collection; and do not let us forget, that it is a pastor's privilege to be an ensample to the flock in the grace o beneficence. The trouble with finances, is, that we are afraid of the grumblers and the niggards, of the rich covetous, and the poor parsimonious, and the men that scowl at everything that was not done by the minister that baptized them: and so, lest we should give them offense, we measure our steps by their paces. There is another difficulty that sometimes lies behind all the rest, and that is, pastors who give nothing themselves, or so near nothing that they cannot face their hearers on this subject, who so strictly construe Matt. 6: 3, that no ordinary left hand intelligence can discern their right hand liberalities.

I have found it useful to prepare a manual of church collections for the year as follows, and to make it practical, I will assume that the congregation consists of one hundred (100) members.

Collections for 1868–9.

Schemes.	Date.	Quota.	Collected.
Church Extension,	1st Sab. July,	$ 60 00	
Library Fund,	" " Aug.	6 00	
Board of Education,	" " Sept.	18 00	
Literary Fund,	" " Oct.	6 00	
National Reform,	26th Nov.	36 00	
Foreign Mission,	1st Sab. Dec.	108 00	
Seminary,	" " Jan.	42 00	
Domestic Mission,	" " Feb.	36 00	
Traveling Fund,	" " Mar.	30 00	
Freedmen's Mission,	" " Apr.	48 00	

It is customary to announce each object on the Sabbath previous to the collection, and this is the proper time to announce also the expected amount of the collection. I find that unless this is done some will give nearly the same sum to a $10 as to a $100 collection.

This plan proceeds on the hypothesis that the ratio of the incomes of the various congregations does not vary much from their respective membership. This supposition I think as exact as any other that is practical. Any one can easily reduce the above table to the number and quota of any congregation. Some of our congregations have adopted an improved system of finance. that renders anything of this kind unnecessary, but there are few by whom it may not be profitably used.

I firmly believe that the people of our church need no pleading to make them give freely. Show them only a good object and a feasible plan, and the money will be poured into the treasury in steady, constant streams, as God prospers us.

If any one has any better plan, let him set it before us, so that we may adopt, and so strengthen the hands of the Boards of the Church and fulfil the promise made in our synodical appropriations.

J. M'CRACKEN.

LIFE INSURANCE.

MESSRS. EDITORS—In a late number of your magazine I noticed a communication from Rev. Samuel Bowden, in relation to the support of superannuated ministers, and the families of deceased ministers. I think his remarks were well-timed and judicious, except his recommendation of life insurance. One of our most eloquent and deservedly popular preachers recently preached a sermon on the subject of insurance, in which he condemned the whole system, and classed it with lottery policies, games of chance, &c. If this is the doctrine of our Church, then many of our most influ-ential members are very guilty. I hope to see this question discussed in the magazine. GUILTY.

Selections.

THE SPIRIT IN WHICH THEOLOGICAL STUDIES SHOULD BE PROSECUTED.*

Our studies must be pervaded by the love of truth. This is the foundation of all study that is truly earnest and devout. It has unhappily come to be regarded by some in our days as a kind of axiom or postulate, that the love of truth cannot co-exist with fixed opinions or any tendency to fix them; so that, as the free inquiry which truth demands can only abide without the Christian church, but never come within, such persons look upon themselves, in their position of doubt or negation, as having a monopoly of free inquiry. This claim we wholly and absolutely repel. If we are Christians, we have become so as the result of investigation and examination of evidence. We cannot follow Christ truly if we follow him blindfold. He is the Truth, as well as the Way and the Life; and we have but known the truth, and done homage to the truth, in becoming his disciples. And as this craving after truth is what he alone can satisfy, so he requires us, as a part of our continued homage to himself, to cherish it, and seek its full gratification in all our inquiries and studies, as much after we have become his disciples as before. It would be indeed absurd to ask or expect us to maintain always the attitude of seekers who had found nothing; for this would be as unphilosophical as unchristian: this would be consistent only with universal skepticism, which is the downfall of reason not less than of faith; nay, it would be inconsistent even with universal skepticism itself: for such skepticism would reduce us to pure inaction, and bind us to seek nothing, since nothing was to be found. If we are Christian students and teachers, we must hold fast what we have, on the sole terms indeed, if ever fundamental doubt should assail us, of vindicating our possession by fresh fundamental inquiry. But while we hold fast those essential convictions which are implied in living Christianity, we must also remember that our inquiries are to go forward; that the love of truth is to preside over all; and that this must be higher in our eyes than prejudice, or party spirit, or any human consideration whatever. In this career, the bright image of Christ—whom ere entering this seminary we profess to have already found—will go before us. He will not discourage, but reward, honest and faithful inquiry into all the evidences of his own revelation, and all its meaning, on which alone reason can see that it is competent for it to pronounce. He will forbear with doubts and smooth away difficulties; and no heart will be so much in sympathy with that of every sincere inquirer, as that of him who gave the promise, "If any man is willing to do his will, he shall know of the doctrine, whether it be of God." * * * * *

I need hardly say, that, along with the love of truth, our studies should be animated by a spirit of humility and prayer. The stronger

* From "Outlines of Apologetical Theology." An introductory lecture, by Rev. John Cairns, D. D.

that the love of truth is in our breasts, the more will it ally itself with a sense of our darkness and imperfection, and with devout reliance upon a higher than mortal wisdom for guidance. Even in heathenism this sentiment found utterance, as in the hymn of Cleanthes the Stoic, where he prays that men may be rescued from baleful ignorance, and made to attain that knowledge wherewith the Supreme Power rules all things in righteousness. Certainly it were to sink below heathenism, to exalt the reason of man in its present state to unlimited empire, and to make it, in proud self-confidence, the measure of the universe. Christianity more justly interprets the capacities of our reason, in appealing to the remaining light in it to recognize the surrounding darkness, and to stoop to the heaven-descended guidance of revelation with such thankfulness as humbly and carefully to follow its indications. The deepest wants of our nature are met by the announcement, "I am the Light of the world;" its truest instincts respond to the promise, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." To suppose that God will not hear prayer for succor to ignorance and redress to error, because of the fixed and uniform laws of the world as ordained by him, is to suppose that these fixed and uniform laws protect ignorance and error, and entrench every moral evil behind the barrier of God's natural perfections. It is to consecrate moral disorder under the name of law, and to infer, that, because the phenomena of a fallen state are uniform, therefore they must be eternal. To this horrible superstition, which exalts blind, relentless law, even when it works by sin and death, above prayer and the grace of God, the manifestation of Christ is the conclusive reply. He comes as the restorer of moral order, of the true uniformity, of the harmony of the created nature with the uncreated, of which the contact in prayer of the living soul with the living God is an essential and integral part. Mediation is thus reparation—the readjustment of law, and the reinstatement of prayer. Whoever feels the disorder of ignorance and the disease of error, may now come to the God of order and of health, and be effectually cured. The remedy for all darkness is direct communion with the Father of lights; the inlet of all discovery is knocking till it be opened. Here is a school better than the school of the philosophers; nay, better than the school of the prophets: for it is that where the prophets themselves learn, and to which their oracles point, when it is written, "And they shall be all taught of God." May this higher than philosophic, higher than prophetic discipline, be our training; and may that loftiest benediction be ours, the prelude of the gift of the keys of Christ's kingdom: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

I will end this enumeration by one statement more, the appropriateness of which to the work of Apologetical Theology all must acknowledge; which is this, that our studies should be prosecuted in a spirit of consistency with our Christian profession and position. The best apology or defense of Christianity is a Christian life. This is the supernatural made visible to ourselves and also to others. The more we find by experience that Christianity condemns in us all that is evil,

and brings forth all that is good, the more our personal faith in its divine right and power will grow, even amidst our growing sense of failure and imperfection; and the same conviction must spread to others, as faith is shown by works, and as the rule is brought into fresh application, "By their fruits ye shall know them." If ever that rule should fail for want of materials, Christianity would be assailed by a worse evil than she has ever encountered in her chequered history, and one before which all her advocates would be dumb. It would be impossible to defend a cause betrayed by its own guardians and representatives; and Apologetic Theology, with all theology alike, would only survive as the monument and epitaph of an extinct and vanished power. Such a catastrophe we believe to be impossible; but it will only be precluded by the consistency and fidelity with which those who are called to the defense of the Gospel awake to such responsibilities as lie on us here, and remember that every moral failure, and even every indiscretion of its adherents, blunts the force of some Christian argument. May the Christian cause then find in us, in our several places, consistent upholders; and as we cannot rise to its pure and awful height, may it be our aim and prayer to fall below it as little as possible. The brightness of every Christian example will not only preserve, but indefinitely multiply, the illuminating power of all the evidences of Christianity, as the polished surface of the concave reflector at once mirrors and multiplies the illuminating power of the lighthouse; and thus the heaven-enkindled Pharos will send a broad and kindly beam over the waste of waters in a troubled period, and guide through storm and darkness those who "are afar off upon the sea" to safety and rest.

Let me, in closing this lecture, express my humble hope that the studies of which an outline have been sketched, prosecuted in this spirit, may by the divine blessing contribute something to the truly high and glorious end of furnishing suitable candidates for the Christian ministry. It is a satisfaction to me to think, that of that ministry I have ever striven to maintain the commanding importance, and that I have never for one moment had any sympathy with those who speak of its abated need or crippled power. Lengthening experience of its functions, amidst many defects and shortcomings, only deepens from year to year my estimates of its imperious necessity, and of its majestic opportunities of the highest and richest usefulness. I would maintain against all comers the thesis, that it is one of the divine signatures of Christianity, as a world-wide and imperishable religion, that its Author committed it to preaching as its chosen vehicle, and gave the commission, "Go ye into all the world, and preach the gospel to every creature." When preaching sinks to the second place, it is either that we have abandoned the gospel or neglected the world. The press has its invaluable functions, never so indispensable as in our own times. But the press for Christianity is the foster-child of the pulpit, and cannot beyond its range look permanently even for "audience fit though few." As the essence of religion is feeling, Christianity launches its ark upon the tides of sympathy and popular concourse, on which also the great interests of liberty and human rights are

borne down from age to age, and in fearless utterance secures a yet wider and higher victory. Christianity must speak, or die. When its spirit within it is most stirred up by surrounding sin and evil, it must dispute in the market-place, and even from the summit of Areopagus preach Jesus and the resurrection. How can such a religion ever lose the soul of eloquence, sweeping through all the passions of the heart, grappling with the tremendous storms and tumults of conscience, and stilling them by Christ's word, unsealing wonders of grace to which nature is familiar, art tame, and science poor, lifting the curtain of the grave, conquering death, and worse than death, by Christ's cross and passion, and investing all things with the awful light of immortality! To pronounce the funeral oration of the pulpit, which deals with powers like these, is to proclaim the extinction of faith, and to celebrate the obsequies of Christianity. The buried life would heave under the insult, and, bursting out in a fresh miracle of tongues, would avenge it. So far from the resources of preaching being exhausted, I believe, with Robert Hall, that there are heights and depths in it not yet explored, and that we are on the eve of new developments of its influence. I cannot but esteem it a great privilege to stand in connection with the training of such a power—the power of God unto salvation: for if faith cometh by hearing, hearing again rises out of faith; and it is the aim of this chair to strengthen faith, and to produce, under God, a living, a militant, a triumphant ministry, who believe, and therefore speak. May it be given, then, in answer to prayer, in some measure to realize this issue. May the utterances of this our Divinity Hall wake up even in distant regions the multiplying echoes: "How beautiful upon the mountains are the feet of him that bringeth good things, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" And may many go forth hence who, counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord, shall even amidst the sorest grief, the sternest conflict, and the darkest strife of earth and hell, renew the apostolic testimony: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

THE POWER OF ALCOHOL AS AN INSTRUMEMT OF VICE.*

Of course our present limits prevent anything but the merest sketch of this vast and terrible subject.

That alcohol, in its various forms, is largely used for vicious purposes, or at least with vicious effect, is too well known to all. The reason why, it is not difficult to understand. The first effects of alcohol are pleasureable, and to many minds in all ranks of life intensely so; it is their favorite sensual indulgence; and—assuming a virtue which they have not— they are ready to "compound" for this one sin which they are

* From "Alcohol; its Place and Power." By James Miller, F. R. S. E.

specially "inclined to," "by damning those they have no mind to." The advanced effects, on the other hand—when moral sense and self-control are gone, and excited animal passion reigns supreme—afford a grosser gratification to "lewd fellows of the baser sort." Besides—and mainly—in both parties there is the evil nature or unrenewed man at the bottom of all the mischief, prompting to self-indulgence and sin; and on every side, all around him, there are special temptations, "thick as leaves in Vallambrosa;" with evil *custom* varnishing and toning down the whole. Man's evil nature originates and maintains a desire, the gratification of which pleases the grosser sense; the all but universal use of the agent of evil, with the marvelous frequency of the extension of this to what is base and sinful, gives a cloak of commonness and conventionality; and the result is, that the whisperings of conscience, as well as the teachings of sad experience, are overborne and set at nought. The young are lured on by little and little; all but imperceptibly they wander further and further from the path of temperance and virtue; the quicksands of sensuality lay fast hold of their palsied limbs; the fiend binds them at his will, slowly but securely; and, ere they are aware, they have become the bond slaves of intemperance. This is the consummation of Satan's favorite scheme for thwarting man's redemption. By a lie he does it, as of old he compassed his fall. "It is good for *food* (?), it is pleasant to the eyes, and to be desired to make one wise." "Ye shall not surely die." "Your eyes shall be opened, and ye shall be as gods." It is his master-piece of villainy; he slays both body and soul.

Subdivide, once more, the effects of alcohol, and *its power as a producer of crime* becomes very plain. 1. In moderate dose, the imagination is at once quickened and let loose, the animal propensities are roused, and self-control is impaired. This state obviously disposes to the indulgence of lust, whether of a sensual or covetous kind. It is favorable to uncleanness and theft. 2. In a larger dose the animal is more roused still; reason is perverted, if not actually injured; moral perception and restraint fall low; and, the power of control weakening rapidly, the man is much at the mercy of the worse and baser passions. Hence anger and contention; rioting and revenge; assaults and housebreaking; and all premeditated villainy.* 3. Increase still the dose. Then all is more untoward; and the man, beside himself, becomes more and more dangerous, so long as the brain remains in any degree subservient to his sordid sense, or the muscles obedient to his wayward will. Now he is ripe for sudden bloodshed, murder, rape. The tiger is not more savage than the man thus made a monster. Nay, the tiger is the better creature of the two; inasmuch as he follows the instinct of his peculiar nature, and in his savageness seeks but to satisfy a troublesome hunger, in the way which to him seems perfectly legitimate. In the estimate of his fellows, he would be placed in the same category with a man fishing, or making a good bag by means of his gun.

* "When Bishop and his partner," says Sir Benjamin Brodie, "murdered the Italian boy, in order that they might sell his body, it appeared in evidence that they *prepared themselves for the task by a plentiful libation of gin.* The same course is pursued by housebreakers, and others, who engage in desperate criminal undertakings."—*Psychological Researches.*

For a human being, transformed by drunken debauch into a fiend, we must look for a truer analogue than can be found among the beasts of prey. He is, as the law rates him, "voluntarius demon"—by his own act a devil. The deed of violence past, he may scarce remember it; and in one sense he may be said to have ceased to be responsible. But he cannot escape the guilt of having induced, wilfully and wantonly, this brutal change; and, as has been well said by Dr. Wilson, in this view drunkenness may be itself regarded as a capital crime.

1. *On the individual*, the effect of vicious alcoholic indulgence is disease of the body, as we have seen. Sooner or later, it must come. Intemperance cannot dwell in a sound frame; at least, it never does. Disease of mind, too, is not far off. It may be delirium or insanity, temporary or confirmed; or it may stop short of that, resting at senile driveling, and childish folly. The moral sense is blunted,* and the better part of man sustains both degradation and decay. The soul is dying; and, if grace restrain not, will soon be dead—for ever.

One day, at a railway station, when passengers were congregating in groups, before the starting of a train, my attention was attracted to a tall, middle-aged man, who was slowly making his way to lean against a pillar. His dress, evidently once black and respctable, was soiled, and torn, and covered with mud. His limbs were bent and tottering; his hands hung loosely by his side, and shook like aspens. His face was haggard and pale; or rather would have looked so, but for the dirt it bore; unwashed, unshaven; a brown rivulet of snuff massing the upper lip, and trickling down the chin; the eyes fixed, and of a glassy stare, with the eyelids half closed; the jaw dropped, the mouth open, and slavering like an idot's. His hat—muddy, and crushed, and awry—was fixed, hard and low, upon his crouching head and shoulders. His shoes were brown and broken. He might be sixty; he might be forty; all too plainly he was a drunkard, seeking a country home, after wallowing for at least one night in the city's mire. Something told me that he was no stranger; many years must have passed since I had seen him; when a few minutes memory carried me through all his antecedents. I remembered him a university student, of almost the same age and standing with myself; the gayest of the gay, in heart and disposition; gentle, loving, kind; studious, too, and talented. I remembered him licensed to preach the gospel; popular, respected, devoted. I remembered him settled down in a country charge; married, the father of a hopeful family, the centre of a loving circle, the pastor of an attached flock. Then came the dark cloud. He had always been of social habits, and he had indulged them; through indulgence the power of drink had crept upon him unawares; and now, with a bound, it took him by the throat, and held him down. I remembered to have heard strange rumors about that manse; there had been surmises, even among his distant friends,

* Ultimately, the man becomes a moral idiot. The moral principle is not only lessened, but absolutely extinct— eaten out, as color is by acid. But two days since, in visiting a young man, well born and of high connections, become a drunkard, with one breath he assured me of his being a man of honor and a gentleman, and with the next told me a deliberate falsehood. To such, indeed, lying, cheating, stealing, come quite naturally; they have no perception of either the sin or the shame.

of a sad fall there; and news had come one day, like a thunder-clap, of drunkenness, and delirium, and deposition. That was long since; and the sad story had faded greatly from my recollection. But here he stood; a fearful proof and concentration of it all. His body that of a paralyzed idiot, at least for the time; his mind sunk to nothingness; his soul —and the souls of his people—what of them? Alas, alas, these shaking helpless hands of his are stained with the blood of souls committed to his care—himself a hopeless castaway.

Yes, the power of alcohol, in vice, is terrible. Its bursting is like that of a shell; annihilating the object struck, and in many fragments dealing death and destruction far and near.

2. *On the family.* What does it here? Dirt, disorder, discord are its first fruits. Go through that hamlet, and you may tell off the drunken from the sober by attending merely to their outward estate. That whitewashed window; the ivy, honeysuckle, or woodbine climbing up its side; the well trained rose, or humble daisy, in the garden plot; the door well swept, and the floor all clean; the table shining, and the fire burning bright; the well filled pot boiling apace, or simmering happily; the bed made smooth, and the tidy coverlet without a wrinkle; the housewife herself trig, and neat, singing and smiling, and busy still with her broom or brush—these are no marks of drunkenness. Look for their counterparts, and you will find it there.

And with it much other bitter fruit; crimination and recrimination; scolding, swearing, woe, and weeping; red eyes and black eyes; broken heads, and broken characters; cold, and no fire; hunger, and no food; children, but no comforts —lying, straying, stealing; sickness, and no sympathy; debt, and no credit; disease, death, the grave—and no hope beyond.

Poor drunkard!—

> "Your friends avoid you; brutishly transform'd,
> They hardly know you; or if one remains
> To wish you well, he wishes you in heaven.
> Despised, unwept, you fall."

And what brought this dismal brood of evils into the family? The bottle. It came, called, "looked in," as a *friend.* Fathers and mothers! husbands and wives! what think you of a neighbor that, under the pretense of friendship, worms himself into your home, and setting you by the ears breaks your peace for ever; stealing this, and breaking that, leaves your floor and walls bare, your hearth empty; blackening your character, and burning your self-respect, beggars you; luring you on to perpetration of grossest sin, laughs as he see you sell your soul for nothing; and not done with you yet, sticks to your offspring, and haunts them through the world as drunkard's brats!

His "power" is terrible; resist it with all your might,—and—here is the secret of success—*from the beginning.*

3. *On the community at large.* Taxes and public burdens of all kinds accumulate; penitentiaries and prisons grow full; judges and jailors are overworked; idleness, ignorance, poverty, crime spread like a pestilence; disease doubles its victims, and grave-digging grows a thriving trade; the country is bleeding at every pore, from many an inward wound;

and in their own person her sons and daughters are parting with both the bulk and the bravery of former times.

There is a hale and hearty centre yet, thank God; but it is being sorely pressed and put to. Sober industry must redouble its labor, that drunken sloth may live and fester.

And worse remains behind. Nations have no hereafter, and their sin meets its guerdon now. A nation of drunkards may well tremble, knowing that "the Lord God Omnipotent reigneth."

VANITY—A VICE DESTRUCTIVE TO SOCIETY.*

THAT the love, fear and habitual contemplation of a Being infinitely exalted, or in other words, devotion, is adapted to promote a sober and moderate estimate of our own excellences, is incontestible; nor is it less evident that the exclusion of such sentiments must be favorable to pride. The criminality of pride will, perhaps, be less readily admitted; for though there is no vice so opposite to the spirit of Christianity, yet there is none which, even in the Christian world, has, under various pretenses, been treated with so much indulgence.

There is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good felt by the purest minds, which is at the farthest remove from arrogance or vanity. The humility of a noble mind scarcely dares to approve of itself until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men.

This, of all the passions, is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions, than fame. In pursuit of wealth men are led by an attention to their own interest to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success.

Besides, as the passions are seldom seen in a simple, unmixed state, so vanity when it succeeds degenerates into arrogance; when it is disappointed (and it is often disappointed), it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he cannot reach. He detests his species, and longs to be revenged for the unpardonable in-

* From "Modern Infidelity," by R. Hall.

justice he has sustained in their insensibility to his merits. He lives upon the calamities of the world; the vices and miseries of men are his element and his food. Virtues, talents and genius are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity: a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others, that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man is his own centre. Attentive only to himself, absorbed in contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he is appointed to act, to suffer and to sympathize,—he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smiles or frowns, whether his path is adorned with the rays of beneficence, or his steps are dyed in blood, an attention to self is the spring of every movement, and the motive to which every action is referred.

His apparent good qualities lose all their worth by losing all that is simple, genuine and natural: they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself, lest the notoriety of his best actions, by blending itself with their motive, should diminish their value; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns ostentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances: the one aims to *be* virtuous, the other to *appear* so.

Nor is a mind inflated with vanity more disqualified for right action than just speculation, or better disposed to the pursuit of truth than the practice of virtue. To such a mind the simplicity of truth is disgusting. Careless of the improvement of mankind, and intent only upon astonishing with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced, not because they are just, but because they are new: the more flagitious, the more subversive of morals, the more alarming to the wise and good, the more welcome to men who estimate their literary powers by the mischief they produce, and who consider the anxiety and terror they impress as the measure of their renown. Truth is simple and uniform, while error may be infinitely varied: and as it is one thing to start paradoxes and another to make discoveries, we need the less wonder at the prodigious increase of modern philosophers.

We have been so much accustomed to consider extravagant self-estimation merely as a *ridiculous* quality, that many will be surprised to find it treated as a vice pregnant with serious mischief to society. But, to form a judgment of its influences on the manners and happiness of a nation, it is necessary only to look at its effects in a family; for bodies of men are only collections of individuals, and the greatest nation is nothing more than an aggregate of a number of families. Conceive of a domestic circle, in which each member is elated with a most extravagant opinion of himself, and a proportional contempt of every

other; is full of little contrivances to catch applause, and whenever he is not praised is sullen and disppointed. What a picture of disnnion disgust and animosity would such a family present! How utterly would domestic affection be extinguished, and all the purposes of domestic society be defeated! The general prevalence of such dispositions must be accompanied by an equal proportion of general misery. The tendency of pride to produce strife and hatred issufficiently apparent from the pains men have been at to construct a system of politeness, which is nathing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatable with the spirit of society; such a mode of behavior as would naturally result from an attention to the apostolic injunction: *Let nothing be done through strife or vain glory; but, in lowliness of mind, let each esteem other better than themselves.* But if the semblance be of such importance, how much more useful the reality!

If the mere garb of humility be of such indispensable necessity that without it society could not subsist, how much better still would the harmony of the world be preserved, were the condescension, deference and respect so studiously displayed a true picture of the heart!

AN EXTRAORDINARY CURIOSITY.

The Montreal *Gazette* says: A wonderful old document is at present in Canada, being nothing less than the skin or parchment signed two hundred and thirty years ago by the Scottish people, and known as the "National Covenant of Scotland." The substance of the deed is written in a firm, beautiful hand, almost unique in its kind; the signatures of the noblemen (including the famous Montrose) and many of the others are very distinct, as also are those written in the blood of their subscribers, while the whole parchment is in a good state of preservation.

This celebrated old document is, without doubt, a relic of the troublous times which gave it existence. No era of Scotland's history claims more interest or presents greater charms than the memorable year 1638, when on the 1st day of March, its vigorous and high-minded people, oppressed by restrictions on their religous liberty, and roused to resistance by the attempts of the King and his ambitious prelate to violate their consciences by forcing upon them a liturgy utterly opposed to their Presbyterian notion of simple worship, rose up *en masse*, and with unanimity of views and feelings unparalleled, subscribed the National Covenant of Scotland. The Covenant survived the crisis that called it forth. For the following fifty years, the principles which produced a generation of heroes, found their noblest exponents in the lives and sufferings of their sons. Purified in martyr blood, they triumphed in the cause of freedom, and left a legacy to succeeding generations, which to us was never more sensibly enjoyed than in the present age.

For the past seventy years the document has been in the possession of a family of the name of Henderson, into whose grandfather's hands it came when he was the senior Cameronian pastor in Scotland.

The existence of the document is well known in the United Kingdom, where in most of the principal towns and places it has been shown.

SUCCESS OF THE THEATRE—A MARK OF A CORRUPT AGE.*

THE ages and communities *most reckless* and *abandoned* in morals have always been those most *passionately addicted* to the theatre.

Rollin, in his history of the Greeks, heads one of his sections, "Fondness for theatrical representations one of the principal causes of the decline, degeneracy and corruption of the Athenian State." And think you he traveled beyond the record, when such facts as this stared him in the face? "During the representation of a piece at Athens, the astounding news came of the defeat of the Greeks before Syracuse: and although the theatre was filled with the relatives of the fallen, scarce a spectator there that was not represented on the field by some bleeding or slain friend, the audience simply muffled their faces and then commanded the play to go on!"

What was the character of the people who reveled in the plays of Aristophanes? Rollin writes that "the gross obscenities with which those plays abound only show to what a pitch of degradation the morals of people and play-writer had come."

Of the French Revolution the celebrated Edmund Burke writes: "While courts of justice were thrust out by Jacobin tribunals, and silent churches were only funeral monuments of departed religion"—when Paris "was like a den of outlaws—a lewd tavern for revel and debaucheries"—there were in that city "no fewer than *twenty-eight* theatres crowded every night!" From debauchery, blasphemy and butchery in the day-time to the theatre at night—from the theatre at night back to butchery, blasphemy and debauchery in the day-time! What is there in the theatre that can adapt itself to tastes and passions so beastly? Are schools of virtue, are our churches so facile, plastic and pliant?

What was the moral aspect of society under the sway of Cromwell, from his palace downward to his armies? What of those armies, even —those armies that never found a foe worthy of their steel—"that moved to victory," writes Macaulay, "with the precision of machines, while burning with the wildest fanaticism of Crusaders—often surrounded by difficulties, sometimes contending against threefold odds, and yet not only never failed to conquer, but never failed to destroy whatever opposed them? Turenne was startled by the shout of stern exultation with which his English allies advanced to the combat, and expressed the delight of a true soldier when he learned that it was ever the fashion of Cromwell's pikemen to rejoice greatly when they beheld the enemy." Now what was the moral character of these people? "That which distinguished the army of Cromwell," continues the historian, "from other armies, was the austere morality and fear of God which pervaded all ranks. No oath was heard, no drunkenness or gambling was seen—the property of the peaceful, and the honor of woman, were held sacred." And this people *abolished* the theatre!

Men may sneer, if they will, at the straight-haired, round-head fanatics—may call them sour-faced hypocrites and what not—but even

* "The Theatre," by the Rev. W. P. Breed, D. D.

their foes will not deny that they professed and strove to carry out high, lofty, moral aims.

Macaulay says: "They determined not only to protect religion and public-morals from insult, but to *make* the people truly devout. It was solemly resolved by Parliament that no person should be employed but such as the House shall be satisfied of his real godliness. The pious assembly had the Bible on its table for reference. The Puritan spoke with disdain of a low standard of popular morality; his life was regulated by a far more rigid code; his virtue was sustained by motives unknown to men of the world." *And this people abolished the theatre!* Perhaps they abolished other and harmless and useful things, but one thing they saw by intuition, and that was that their scheme of morality could not co-exist with the theatre. Their extravagances let him defend who will, but it will be long before thoughtful Christians will place the abolition of the play-house among them.

Now what was the aspect of public morality after the death of Cromwell and the restoration of the Stuarts? Then, writes Baptist Noel, came "those days never to be recalled without a blush—days of servitude without loyalty, of sensuality without love, of dwarfish talents and gigantic vices—the caresses of harlots and the jests of buffoons regulating the measures of a government that had just ability enough to deceive, and just religion enough to persecute."

The state of things at court may be seen in the following from the pen of a devoted loyalist of the time: "I can never forget the inexpressible luxury and profaneness, gaming and all dissoluteness, and, as it were, total forgetfulness of God, *it being Sunday*, which this day se'enight I was witness of. The king sitting and toying with his concubines, Portsmouth, Cleveland and Mazarine. A French boy singing love-songs in that glorious gallery, while about seventy of the great courtiers and other dissolute persons were at basset round a large table, a bank of at least £2,000 in gold before them." *It being Sunday!* If thus with the shepherd, how with the sheep? Let Macaulay answer. He says that this was "a period of wild and desperate dissoluteness," felt in some degree in "remote manor-houses and hamlets, but in London the outbreak of debauchery was appalling." He says that decorum was laughed at. "The fashionable circles and the comic poets took up the notion that it might well be doubted whether there was such a thing as virtue in the world."

Need we stop to say that the doors of the theatre were thrown wide open by such a people—that this age was a very millennium of play-actors and play-goers? And need we ask what was the character of the drama at such a time, when every interest of man demanded protest and denunciation against abounding dissoluteness? Alas! the drama has always "become conformed to the character of its patrons." "It was," writes Macaulay, "in the most emphatic sense of the words, earthly, sensual, devilish. Belial with the iron eye and cruel sneer of Mephistopheles—ladies like very profligate, unfeeling men, and men too bad for any place but Pandemonium or Norfolk Island—foreheads of bronze, hearts like the nether millstone, tongues set on fire of hell."

Is American society as pure to-day, reaping its fearful harvestage

of imported and indigenous immorality, with its millions annually expended on theatrical shows, as in those earlier days when the American Congress by formal resolution favored the printing and circulation of the Holy Scriptures, and by formal resolution denounced the theatre as inimical to virtue and patriotism?

Can we any longer withhold the verdict that the theatre is always and everywhere a living, blighting curse upon society, upon purity and piety and the well-being of man?

THE SAINT'S VALLEYS.

BUNYAN somewhere says, that the days are coming when men shall talk of Antichrist as matter of history,—telling their children how that mystery of iniquity leavened Christendom, how it prevailed, how it was destroyed by the Lord's coming. Even so, the days shall come when the saints shall speak one to another of their past pilgrimages; and all shall have to tell more or less of what they met with as they journeyed, and how the Lord led them, every one, through—1. The valley of Trouble, *Achor*, in their awakening; 2. The valley of *Berackah*, or Blessing, when they were brought to peace through the work of Christ; 3. The valley of Weeping, or *Baca*, at various stages and times; 4. The valley of *Eshcol*, where first-fruits or earnests of glory, were given them; 5. The valley of Conflict with foes, when victories were won for God in the valley of *Rephaim*; 6. The valley of *Shaveh*, or the King's Dale, where the Lord met them, as Melchizedek did Abraham returning from the slaughter of the kings, and blessed him; 7. The valley of Decision, or *Jehoshaphat*, where at last they saw Antichrist, and Satan, and every foe overwhelmed and swept away, and began their triumph with their Lord and King.

1. *Achor.*—This is the spot where Achan's sin was exposed and punished before all Israel and before the Lord,—the sin that had *troubled* Israel and Moses; the sin that had brought woful, fatal trouble on himself and his house; the sin that could be dealt with aright only by the stroke of justice,—death, and the consuming flame. Now, every awakened sinner opens his eyes some morning to find himself an *Achan!* Every awakened soul is taught by the Spirit somewhat of sin, and his own sin, and is made to cry "Amen" to the judgment of God that dooms the sinner to death and hell (Josh. 7 : 26; Hos. 2 : 15).

All do not linger long in the valley, though some do. There are those, indeed, who seem to get their most memorable view of it after having got clear of it; they are made to look back and learn its lessons. Such was the case, in our own day, with Dr. Malan and Dr. Love. But others pass slowly through, burdened with the sight and sense of sin, and guilt, and wrath.

One thing is sure: all of them do learn the lesson taught in Achor, viz. that sin is exceeding sinful, and deserves the eternal wrath and curse of the Holy One, whether it be sin in the heart, or sin in the life, or sin on the tongue, or sin in the form of omission, or sin in the

openness of positive transgression; sin against law, or sin against love. It is always a gloomy valley; the clouds that hide the sun are ever over it.

II. *Berachah.*—The Lord delights, in due time, to lead on his own to a more pleasant place, where they find favor, and peace, and joy: He leads them to see the Substitute, Jesus, "made a curse for us" (Gal. 3: 13), that the "*blessing*" might come upon us. And thus they enter the valley of Blessing.

The history of King Jehoshaphat furnishes a beautiful type of the way in which the sinner becomes possessed of all the blessings of redemption. In the valley, ever afterward called *Berachah*, that king led on his army to gather the spoil of foes, and "they were three days in gathering it, it was so much" (2 Chron. 20: 25). Their part in the matter was simply to look on and "believe in the Lord" (2 Chron. 20: 20); and so they saw Him work salvation by his own arm. They found the *work done* to their hand; they gathered immense riches, and returned up the valley homeward, "blessing the Lord."

It is thus with the believing soul. Fearing, it sets itself to seek the Lord; and the Lord sends the tidings of his salvation, calling on the soul to come and see. And lo! it is done! Another, in our name and for our sake, has gone forth, has obeyed the law, has borne the burden, has given to God what we, by our sins, took away; and our part is simply to "bless the Lord" that this is done—to "bless the Lord," and say "Amen" to it all! to take it as our own, gathering the spoil which another has won for us, and so to "bless the Lord," and go homeward! Happy valley! happy soul!

This is the stage of "joy and peace in believing" (Rom. 15: 13). Not by what we have done or felt, not by prayers nor by tears, but by discovering what the Lord Jesus *has done*, we are blessed. The cloud that overhung our path is gone; the sun has burst forth. The valley of Berachah is the place for songs; every song a recognition of the Lord's gracious acts accomplished for them.

III. *Baca.*—God's saved ones go on their way, never forgetting *Berachah;* but, nevertheless, they have many sorrows. They oft traverse "the valley of Weeping," or Baca (Ps. 84: 6). Care, trial, pain, sickness, cause them to weep. Friends and foes, corruption and temptation, the church and the world furnish from time to time causes of sadness.

How, then, do they pass through this valley? Very much by remembering the spoil gathered in *Berachah.* Their tears send them ever back to Him who has removed the curse; and he turns their sorrows into holy blessing. *Baca* becomes a well of life to them. "Lord, by these things men live" (Isa. 38: 16). An old poet has sung of the matter in these strains.

"Seemed not thy spouse unkind to see the weep?"

When one said to a friend who had lost a son, "God first gave you his own Son, ere he took yours from you," that was a well dug in *Baca.* When another said to a godly widow, who had newly gazed on her husband dead, and who said "I have lost my husband!" "You

forget that you had a Husband before you had him," it was a well in Baca. The "Man of sorrows" meets the weeper here with his most tender sympathy.

IV. *Eshcol.*—To cheer on Israel in the desert, the Lord caused the spies to be sent into the Promised Land; and an immense cluster of the richest grapes, with figs and pomegranates, was brought to them as an earnest of what they were yet to possess (Num. 13: 23). This earnest was from the valley of Eshcol.

The Lord "knows our frame." He does not forget to dry up tears, and to brighten hope by special joys arising from the glimpses of glory which he sends. The Holy Spirit himself is the true "earnest of the inheritance, until the redemption of the purchased possession" (Eph. 1: 14). The Spirit gives samples of the "joy of the Lord," "the new song," "the love of God," "the peace that passeth understanding;" and, by the light which he cast on the prophetic page, brings near to us the pearl-gates of new Jerusalem, the jasper walls, the golden streets, as well as the "no night there," "the throne of God and of the Lamb," "the river of the water of life," "the kingdom, and the King," with the multitude of the saved—the happy, holy company of the redeemed.

Many such earnests do the saints find—*Eshcol-grapes* in the desert. It is thus that *hope* is nourished; and is one of the soul's eagle-wings.

V. *Rephaim.*—All saints do some work for their God, and fight some battles. It was thus with David when seated on the throne; he was led forth to repel invading Philistines in the *valley of Rephaim*, between Jerusalem and Bethlehem. Twice was he called to this conflict in the same spot (2 Sam. 5: 19–25); both times he won the victory; but the circumstances were not alike on the two occasions. On the one occasion, he asked the Lord; and the Lord said, "Go up," at once. On the next occasion, he asked the Lord; and the Lord said, "Thou shalt *not* go up," but instead, he must go round by the mulberry-trees, and wait quietly till he heard "the sound of a going in the top of the mulberry-trees." The impatient warrior-band obeyed; and at last the appointed signal came, and they rushed on and conquered.

Memorable conflicts for the church of God! They teach us to expect foes just when all seems peace. They teach that Satan will try to find us off our guard after a former victory. They teach us to move not one step till we have consulted the Lord. They teach us to consult the Lord anew, as every occasion comes, and not to trust to old direction and old answers to prayer. Yes, *Rephaim* (the "valley of Giants," and gigantic men of old) teaches us that, though at one time the Lord may bid us at once go forward, he may at another say, "Sit still a while;" be patient; be neither too late nor too soon.

> "God waits to bless us day by day;
> But we must trust him for the time and way."

There is nothing for it but a continual leaning on the Lord for guidance, while we use his word and examine his providences.

VI. *Shaveh*, or the *King's Dale.*—It was here that (Gen. 14: 7) Abraham was met by Melchizedek, who refreshed him and his army with bread and wine so seasonably and suddenly, after the battle

against the five kings. He whose name means "King of Righteousness," and who was at the same time "Prince of Peace," thus kindly thought upon faithful Abraham and his worn-out company, on their way homeward. See! they sit together on yonder grassy plot, watered by Kedron, and shaded by the Mount of Olives. Emblem of such scenes as occur still among God's Abrahams!—when they meet together, their King in the midst, enjoying sweet fellowship in ordinances, or yet more specially when they sit at the Lord's table, and realize there the future days of rest, when the feast of fat things has come.

VII. *Jehoshaphat.*—The prophet Joel has shown us this valley, "the valley of Decision," or of "the judgment of Jehovah." Here the summons goes forth: "Let the nations be awakened, and come up to the *valley of Jehoshaphat*" (Joel 3: 12). "Put in the sickle;" "there will I sit to judge."

What a day! His saints shall be with him there, when he comes to judge; but to them it shall be no time of fear, for "the Lord shall be the hope of his people; and ye shall know that I am the Lord your God dwelling in Zion, my holy mountain" (Joel 3: 16, 17).

Happy, happy they! for, it is a day that ends the sinner's rebellion; it is a day that decides the controversy in favor of God. "Multitudes, multitudes in the valley of Decision" (Joel 3: 14); and here the prophet repeats it: "The day of the Lord is near in *the valley of Decision.*"

In prospect of that day, shall a man remain undecided still? Do you hope to escape—peradventure to be overlooked amid those "multitudes, multitudes?" No, it cannot be; you shall not evade notice. The eye of him who "made all things for himself" shall fix upon you; for he knows how to glorify his justice in you on that day of evil. He will require you to come forth; he will insist on your abiding by the choice you made when your unbelief said, "Away with Christ! away with grace! away with the blood of Christ! away with the obedience of Christ! away with the righteousness of Christ!" This is the valley of *Decision*, the valley "Jehoshaphat," the "Lord's Judgment."

Up from this valley the saints go in triumphant procession to the city of the Great King. They have passed through all the valleys at last—Achor, and Berachah, and Baca, and Eshcol, and Rephaim, and Shaveh, and now, last of all, Jehoshaphat. They have come to their rest in the promised kingdom.

All the rivers run into the sea, and there they help to swell the vast volume of ocean's waters; and even so shall all the wanderings of saints end in the one blessed home, where the memories of the past shall all contribute to the never-ending variety and freshness of the ineffable bliss.—*The Christian Treasury.*

THE PRESBYTERIAN EMPIRE.

PRESBYTERIANISM has just claims to the designation of Catholic, in the sense of pertaining to the visible church as a whole. It was the form of government of the primitive church, down even to the time of that Cyprian, who is claimed by prelatists as the great patron of their

system. Lordly prelacy, as it had begun to exist in his day, was an innovation; and accordingly, after the Reformation in the sixteenth century, when a large part of the Catholic church threw off the yoke of Anti-christ, all the national Protestant churches became in substance Presbyterian and have remained in substance Presbyterian to this day, with the one exception of the English church, which retained the lordly prelacy at the bidding of the Erastian Tudors, but did not pretend to claim for prelacy anything like divine authority till two generations after the breach with Rome.

The same fact has been most strikingly exemplified in Scotland, the British Isles, and the new nations which recognize these islands as their cradle. Lordly prelacy in Scotland is not only an innovation, but a very recent innovation. Before the popish prelacy succeeded in intruding itself on the Scottish church, there had been an Evangelical Presbyterian church in Scotland for nearly a thousand years. Even in the time of Malcolm Canmore the church of Scotland was still, though in some respects degenerate, the church of Columba and of the Culdees. There is reason to believe that, under the name of Lollardism, for instance, that old evangelical church continued to live on, though not publicly manifested, down to the Reformation. And at the Reformation, as soon as the alien yoke was thrown off, the national church found herself Evangelical Presbyterian, in her leading features the counterpart of the church of Columba, as if the spirit of the Culdees, having slumbered for four or five centuries, had suddenly awakened again, and resumed possession of the national church, under the leadership of Knox, and Henderson, and Chalmers.

Of this national church, one characteristic has always been a disposition to expand itself beyond the nation. Under Aidan and his successors, the Culdee church carried the gospel, not only from Northumberland all over England, but even over wide districts of the continent, so that footprints of the missionaries of Iona were left among the dark forests of then pagan Germany, and still more among the kindred Celts who inhabited Gaul, and even among those Gauls who inhabited Italy beyond the Alps. And so, after having achieved her Reformation at home, the Reformed Scottish church cordially accepted the invitation of a revived English church, to endeavor to bring about scriptural uniformity among all professing Christians within the four seas of Britain—a uniformity which might bring them all into closer resemblance to, and more intimate alliance with "the best Reformed churches" on the continent.

It must not, however, be imagined that, at the time of the Westminster Assembly, Presbyterianism was imported into England from Scotland. On the contrary, it was England that first proposed the Solemn League and Covenant — the members of the Westminster Assembly were almost all English—the adoption of the Westminster standards by that assembly was a spontaneous act of the English church, in her puritanic section, declaring in favor of Presbyterianism on the first and only occasion on which she was ever consulted about the proper form of church government and discipline. Ever since the time of Wycliffe, there had been in the English church an element of

that puritanism in doctrine which has always been adverse to prelacy in government, and ritualism in worship. This church, of course, was greatly augmented in amount by the Reformation movement; and the Solemn League and Covenant was the confluence of the two streams of national church life—the English and Scottish Evangelism—while the Westminster standards, and the churches now holding by these standards, ought to be regarded as neither merely English in their origin, nor merely Scottish; but really British, deriving their being, under God, from an evangelical council of Christians in Britain as a whole.

It were superfluous to dilate upon the provinces of the Presbyterian empire whose lineage we have been tracing. As to its greatness, it is enough to mention, in addition to the British Isles, Anglo-Saxon America, the new nations which constitute our colonial empires, and the various mission fields in which Christian churches are framed on the Westminster basis. What neither Columba, nor Knox, nor Henderson could have dreamed of, Chalmers was permitted to see—a Presbyterian empire on which the sun never sets, all of whose provinces rejoice in deriving their origin, under God, from the evangelical Presbyterianism of Britain. And there is one respect in which this Presbyterian empire of ours is honorably distinguished, even among the Presbyterian churches of the Reformation. Among all its branches, there has survived a large amount of loyalty to the Christian faith, as set forth in the Westminster and other Protestant symbols. It is true that all its provinces have felt, and been deeply injured by the *moderate* movement which characterized the last century all over Protestant Christendom. But in no one of them has there been such a lamentable bankruptcy of faith, as has been witnessed even among the Calvinistic, and still more among the Lutheran, Presbyterian churches on the continent. And, correspondingly, in all its provinces there appears to have been a more full experience of the blessed revival of Christian faith and life, which has characterized the first half of the present century, than has been vouchsafed to many of those sister churches abroad; so that our Presbyterian empire of Westminster, while in numbers, wealth, and discipline and intelligence, it is probably the most powerful of all Protestant churches, is at the same time, as a whole, the most thoroughly "orthodox" church in the world.—*Edinburgh Presbyterian.*

THE BATTLE OF RULLION GREEN.*

The whole army had now arrived, and Dalziel moved them in mass up the plateau of Rullion Green; the insurgents, as we have said, holding the more elevated ridges. His purpose was to dislodge and overpower them, and carry the heights by sheer weight of numbers, in which he was so vastly superior. First he sends out a great body of horse, attended with some foot, to attack the left wing on the higher ridge, commanded by Major Learmont. Learmont meets them with a

* The Fifty Years' Struggle of the Scottish Covenanters.

party of horse, flanked with foot. After firing on both sides, they close. Learmont's foot force Dalziel's to give way, on which the horse run also. A second party of horse again advance against the left wing; and a second party under Learmont meet them, and with the same success, chasing them beyond the front of their army. But a fresh body of horse coming up, Learmont's troops retire to their station up the hill. "Learmont's horse was shot under him, and he fell; but, stepping back a little to a folk-dyke, he killed one of the four horsemen who pursued him, mounted his horse, and came safe off from the other three." The last encounter is after sunset, the dim lurid shadows descending over their heads, as if an emblem of the sinking liberties of Scotland. Dalziel now awakes from his stupid cavalier conceit to a sense that he has tough antagonists to deal with. Finding the left wing on the higher ridge nearly impregnable, both from the strength of their position and the signal skill and courage alike of the officers and men, he advances his whole left wing of horse upon the right of the insurgents, placed on the lower ridge of the slope, under the command of Barscobe. Of these there are only thirty weak horse, totally unable to sustain such a charge, and they are therefore soon borne down. Dalziel now throws numerous masses of foot, aided wherever possible by horse, against all the positions occupied by the insurgents. The various companies contend gallantly against this accumulated, overpowering charge. Learmont's left particularly do wonders, and rushing down upon the foe, are nearly drawn away from the line of their position. But what human exertion or bravery can withstand such a weight of numbers? The horses of the insurgents, too, not trained for war, wild and plunging, create the utmost disorder. As an organized host, they are now cleft in pieces and broken up. Little detached groups, even single individuals, are divided from the body, hemmed in and surrounded by considerable parties of the Royalists. United resistance is no longer possible. The battle as a regular engagement is at an end. The great bulk of the insurgents, happily, are escaping over the hills, according to the wise and humane precaution of their excellent commander. Any remaining contest is but a death-struggle of individuals, or of small bands to burst through the meshes which they feel gathering around them. By the dusky wintry twilight we can yet see, battling fiercely upon the field, our sturdy, great-shouldered, lion-hearted yeoman, John Paton of Meadowhead. The favorite hero of the chroniclers of the Covenant, the most wonderful stories are related of his hardihood and prowess, and his Bible and his sword, with its thirty nicks, are still preserved at Lochgoin. There he is, with two other horsemen from his native Fenwick, surrounded by a multitude of troopers, five deep, buzzing and stinging like infuriated bees; but his strong arm makes a way, and he dashes with his companions through the phalanx which had closed round them. Dalziel, observing his escape, lets slip three of his bloodhounds to make sure of him, dead or alive, giving them an exact description of him, for well he knew him—"of a middle stature, strong and robust, and somewhat fair in complexion, with large eyebrows,"—altogether a dangerous man to come across when the lion heart of him was beating with the fierce throbs of

battle. His pursuers are fast upon his track. He is but a few paces in advance. They spur their steeds, and feel as if they could grasp his cloak. But now a deep black slough lies before them. Paton, used to hasty flights and black pools about his native Fenwick, leaps over at a bound. He then halts, and steadily watches his pursuers. The first of them tries the leap. With his trusty old sword Paton cleaves the trooper's head, and down into the gulf below roll both the horse and the now nerveless rider. The two others, also attempting the passage, fall short in their leaps, and sink hopelessly bogged into the mire. "Take my compliments to your master," cries Paton, with the grim irony of the battle field, "and tell him I cannot come to sup with him to-night."

The battle of the Pentlands was nobly fought by the insurgents. This is fully acknowledged by Mein in his contemporary reports to the government. The Royalist officers, many of whom felt for the wrongs and provocations of the poor Westland countrymen, expressed the highest admiration of their endurance, bravery, and hard fighting. "All the army," says Mein, writing on the 30th November, "affirm they never saw men fight more gallantly, and abide better than they did, the general being forced to use stratagem to break them." And again, writing on the 4th December, "I have spoke to most of the officers in the army, and all of them agree that they never saw men fight more courageously than they did for three several charges." But under the inequality of numbers, and so many disadvantages every way, the result could not be doubtful. The loss of the Royal army was never given, but was known to be considerable. The insurgents had about fifty killed, and at least one hundred made prisoners. The killed were buried in the trenches on Rullion Green. An old monument still marks the spot where they were laid; and an inscription, in fervent but uncouth rhymes, records—

"A cloud of witnesses lie here,
Who for Christ's interest did appear,
For to restore true liberty,
O'erturned then by tyranny;
These heroes fought with great renown;
By falling got the martyr's crown!"

THE EXECUTION OF ARGYLE.*

So doubtful was the issue of the trial, that Chancellor Glencairn, Rothes and Sharp posted to court, where Lord Lorn seemed to be prevailing on behalf of his father. Finding there was a lack of evidence to condemn him, old Monk, with a baseness and inhumanity for which language affords no epithet, gave up certain private letters addressed to him by Argyle when he (Monk) was Governor of Scotland. What were the contents of those letters can never be known; for, along with all the other warrants of Argyle's trial, they have long since disappeared. But the Parliament affected to be satisfied with this evidence of his compliance with Cromwell; and on Saturday, May 25th, he was

* The Fifty Years' Struggle of the Scottish Covenanters.

found guilty of high treason, and sentenced to be beheaded on the Monday following—two days interval only being allowed, so as to prevent any appeal by him to the king. After sentence, he was about to speak, when the trumpets sounded the knell of doom. He paused until this ceremony was finished, and then said: "You have the indemnity of an earthly king among your hands, and have denied me a share in that; but you cannot hinder me from the indemnity of the King of kings. Shortly you must be before his tribunal; and I pray he may not mete out such measure to you as you have done to me, when you are called to account for all your actions, and this among the rest. I had the honor to set the crown upon the king's head, and now he hastens me to a better crown than his own."

When he again entered the prison, his lady was waiting for him. Falling in his arms, she wept bitterly, crying, "The Lord will require it! the Lord will require it!" He gently chid her. "Forbear, forbear; truly I pity them, they know not what they do. They may shut me in where they please, but they cannot shut out God from me." In the course of conversation, he uttered those memorable words which were so lamentably verified for thirty years to come: "Shortly you will envy me who am got before you. Mind that I tell it you; my skill fails, if you will not either suffer much or sin much." His lady, by his desire, left him on Sabbath evening. He slept all night most sweetly, and awoke on the morning of his execution refreshed and vigorous. "He was much composed and most cheerful," says Kirkton, "and so he spent his time in a dying Christian's exercise till the Monday came." After transacting all his worldly business that remained, he was accosted by George Hutcheson, an old venerable minister of Edinburgh, who affectionately inquired, "What cheer, my lord?" "Good cheer, sir," he answered; "the Lord hath said to me from heaven, Son! be of good cheer, thy sins are forgiven thee." A sudden thrilling emotion overcame him; his eyes filled with tears of joy and rapture; he stepped aside to the window to compose himself. Then taking Hutcheson by the hand, he said, "God is good to me, that he lets not out too much of his communications here, for he knows I could not bear it." "Before he went to death," Kirkton informs us, "he dined with his friends cheerfully, and after dinner went to secret prayer." When the procession of death was formed, surrounded by a faithful mourning band of noblemen and others who accompanied him, he thus addressed them: "I could die like a Roman, but choose rather to die as a Christian. Come away, gentlemen; he that goes first, goes cleanest." In descending the stairs of the prison, he called for James Guthrie, also a prisoner, awaiting the same sentence of death. They embraced each other tenderly, bidding a mutual short farewell, expecting within a few short days to meet in the blessed realm where there is no sorrow or suffering, fraud or injustice. "My lord," exclaimed Guthrie, with a last grasp of the hand, his eye suffused with a tear which his own doom could not extort: "God hath been with you, he is with you, he will be with you; and such is my respect for your lordship, that if I were not under the sentence of death myself, I could cheerfully die for you." Burnet, who I believe was present on the occasion, records that "he

came to the scaffold in a very solemn but undaunted manner." He spoke briefly to the people, rather uttering the religious thoughts which then occupied his mind, than indulging in any reflections on the political events in which he had borne so distinguished a part. He thus concluded: "I desire not that the Lord should judge any man, nor do I judge any but myself. I wish that, as the Lord hath pardoned me, so may he pardon them for this and other things, and that what they have done to me may never meet them in their accounts." The moment before he laid down his head on the block, his physician, Cunningham, touched his pulse; it was beating at the usual rate—calm, regular, and strong. After taking leave of his friends "in a very gentle manner," says Kirkton, "distributing his tokens," and then engaging for some time in secret prayer, he gave the signal to the executioner. The axe fell. And on the boards of the scaffold rolled the head of the once mighty Argyle—mightiest in his death—the proto-martyr of his country's religion and liberty!

OUR SIN BEARER.

"Who his own self bare our sins in his own body on the tree."—1 Peter 2 : 24.

WHEN we assert that Christ bore our sins, we do not mean to say that he was a sinner. It is a glorious truth, which shines brightly on the inspired pages that "in him was no sin." "He was holy, harmless, undefiled, and separate from sinners." He is, by way of eminence, "Jesus Christ, the Righteous." Only as such could he ever have cleared away our guilt. Being born by a divine intervention, he came into the world infinitely exempt from the leprosy of our race. He was hovered over by temptation; but there was in him no original taint on which temptation could alight. His nature was human, but not peccable. Against a life-long tempest of solicitation, his heavenly will opposed itself with the resistance of an infallible constancy. In no sense, therefore, was the Son of God, even for an instant, partaker of our corruptions. He bore our sins without being touched by their power or their pollution.

When we behold Christ bearing our sins, we have before us the greatest of all motives to *personal holiness*. He "died for us, that whether we wake or sleep, we should live together with him." When temptation comes in like a tide, cast your eyes to the cross. Nothing has such virtue against our corruptions. If we are believers, we are crucified with Christ; his interest is ours; his spirit is ours. Embrace not that which drove the nails through his sacred hands, and pierced his innocent and loving heart. In every pang and groan and tear of his, and in every drop of his all-precious blood, read an argument against yielding to the tempter.

Sins committed after pardon, are sins under the very cross. They are transgressions against the very sacrifice of Christ, too. And, though it is true that we still sin, and graciously true, that if any man sin, we have an advocate with the Father; yet, it is the height of

heinous ingratitude, and a special grieving of the Son and the Spirit, to indulge our evil nature because there is access to the fountain of pardon. *The detestable nature of sin is more apparent in the cross, than in hell itself;* and the renewed mind could more readily transgress under the very threatening of torment, than under the blood of a dying Redeemer. The hatred of his righteous soul was against sin; and the demonstration of this is in his dying for it. Take part with your Saviour against your sins, and look up to him for strength to give the fatal blow to those tempers and indulgences which are contrary to his will. A tender fear of offending him who loved you unto death, will make you walk circumspectly; and in remembrance of past transgressions and wounds of the Spirit, you will offer all you have and are to him by whose stripes you were healed.—*Abridged from J. W. Alexander, D. D.*

THE WORD OF GOD ABIDETH FOREVER.

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pean over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed and ashamed at the sight of its *magna charta*. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. These gather around the Bible a "dense cloud of witnesses," from the ruins of Nineveh and the valley of the Nile; from the slabs and bas-reliefs of Sennacherib and tombs and monuments of Pharaoh; from rolls of Chaldee paraphrast and Syrian versionists; from the cells and libraries of monastic scribes and the dry and dusty labors of scholars and antiquarians.

Our present Bible is undiluted by the lapse of ages. Her oracles, written amid such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine—in the palaces of Babylon, and in the dungeons of Rome—have come to us in such unimpaired fullness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning and exposition.

Yes, the river of life, which issues out from beneath the throne of God and the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its conquests; but the great volume of its waters has never been diminished or dimmed in its transparency, nor bereft of its healing virtue.—*North British Review.*

Missionary Intelligence.

LETTER FROM SYRIA.

THE letter from Dr. Metheny, given below, deserves the considerate attention of the Church. Our brethren, overworked and still unable to accomplish what needs to be done, are earnestly soliciting help. The Board would gladly move in responding to their call in case the means needed for doing so were placed at their disposal. A young physician, a graduate of the Jefferson Medical School, Philadelphia, offers himself for the work, but the offer cannot be seriously considered unless the Church will place at least $2,000 in the treasury. Mr. Dodds is laboring single handed and alone in Aleppo, and we owe it to him as well as to the interest of the Mission to send him, with the least delay possible, a companion in labor. We bespeak attention to the opinion expressed by Dr. Metheny, that a Medical Missionary in the Aleppo field would in all likelihood be able from the proceeds of his practice to sustain the whole Mission in that department. Has not the Mission friends enough in the Church to try effectively that it shall be reinforced? That the call of these brethren for help shall not be unheeded, are there not twenty persons in the Church who will be responsible for $100 each? The writer is authorized to say that one of the twenty has already given his name, and sends greetings to others, with earnest request to second the movement. Brethren, let us hear from you. W.

LATAKIYEH, June 11th, 1868.

MY DEAR BROTHER—Your last came to hand thirty days after date. Bill exchange 238 £ stg. also duly received. Mrs. Metheny's health continues bad, I too have been sick for about thirty-five days. Am getting better. To-day my horse frightened, reared, fell backward upon me, injuring my arm and limb some, also my head. I remained "out of my mind" for some time, but am now quite better, except the pain, which is quite tolerable.

Miss Crawford was severely attacked with illness, but is fast recovering. Brother Dodds has gone to Aleppo. The next time I write, hope it will be from our new house. Had I not been sick, I think we would have been in it ere now. Your humble servant has charge of money and accounts for Mission. There is no other account prior to date of last financial report. I have kept the Building, Latakiyeh, Aleppo, and my own professional services accounts, all separate. I hope I may be better understood hereafter. I had studied brevity too much.

I am very anxious that the Church may send out a young man, who is well educated, and a good physician. I say young, because much time is necessary to study this language. My reasons are: 1st. Evangelical labor, at this stage of our work, is more necessary now, pastoral labor hereafter. 2d. It will cost the Church less; in Aleppo he may well sustain that whole mission, and not labor very hard either.

3d. The people have great reverence for physicians, and being invited to their houses, he can very freely tell the news. 4th. His opportunities are more extensive and general, being called in connection very frequently with all classes. You may judge of the extent of his opportunity when I tell you that many days I am called upon by seventy-five, one hundred, and sometimes even more people. Oh! my inability! This has been a very difficult year for me, and I am about broken down, I am however trying to arrange so as to take some rest. I have had none since I came to Latakiyeh. The building and all its connections made it exceedingly hard. Then too Emma is never well. I am persuaded, however, that this is a good climate for her and me, and I hope when we get in the new house a new era will commence.

The attendance on services is good. I have written a few words to Mr. Miller, which I have requested him to show you. I shall be obliged if you show this to Doctor Sterrett. I write so seldom I am ashamed, but I am sure could any one see my labors here among this miserable people, he would wonder I should almost write at all. And for all this, there seems to be so little fruit, that my "mercury gets low" sometimes, yet on reflection, I am sure all will turn out well.

All send much love to you all.

Fraternally, D. METHENY.

REV. S. O. WYLIE.

P. S.—I would not be understood as at all speaking disparagingly of the ministry, only that having two brethren in that capacity, it strikes me if a physician were successful, the hopes of the church might be realized equally, and perhaps under circumstances quite satisfactory, and I think he would open the way for the minister. This, however, is only my *personal* notion.

LETTER FROM THE NORTH-WEST.

ELLIOTA, MIN., June 8, 1868.

DEAR EDITORS—I have an item or two of interest in regard to our mission, which were not in time for Mr. Wills' report. The church building is progressing well, and I think will be completed by the 1st of August. This success we owe to the kindness of W. T. Miller, who sent us the sum we had applied for to the Board of Church Extension—six hundred dollars. We also received a donation of fifty dollars by the hand of Mr. Wills, the greater part of which was collected by Miss Hunter, of Wilkinsburg, and the rest by the Sabbath scholars in that congregation. My health is once more recruited so that I am able for duty.

J. S. BUCK.

MISSIONARY ITEMS.

THE following items of missionary news, extracted from private letters, will, we are sure, be of interest to our readers:

LATAKIYEH, October 1st, 1867.

We have had only one rain (about the middle of September) since May. That lasted only two hours, and yet flooded me out of my room. I like rain out of doors once in awhile, but when it gets inside, one's face grows as long as the mourners at the funerals in this country. By the way, these make a most wonderful demonstration of feeling in trouble. They are more noisy than a camp-meeting. To hear them passing the house "sets one on edge." I don't believe I could stand it, to be with them long. They exert themselves to disfigure themselves as much as possible. Some neither comb their hair, nor wash their face or clothes for weeks after a death, that they may appear unto men to mourn. They screech and groan until they are in such a hysterical state that they can scarcely cease. For six months they have regular mourning days. Friends come to the house where the death occurred, and eat and drink, and cry and yell for hours together. * * * * * * * * *

October 30th, 1867.

One of the natives here is with us all quite a favorite. He is one of the babes to whom Jesus has revealed himself—keen in matters of religion, but in everything else a mere child. We all love him. He is the only one that comes into our house, and eats at our table. The very children love him. One of the young men of the town wrote on the door of the bookstore of which he had charge, "Poor Selim Souleh, and those who follow him, are on the road to hell." When he went to open the door he saw it. Taking pen and ink, he wrote from 2 Peter 2: 12, "These as natural brute beasts, made to be taken and destroyed, speak of the things that they understand not, and shall utterly perish in their own corruption." Another was advocating the worship of the cross, because it was that on which Christ died. Him he asked, "If a man killed his father with a knife, would he worship the knife? Why not worship Judas Iscariot? He was the main instrument in surrendering Christ to death?" He seems always to have an answer ready, to be able to give to every man a reason of the hope that is in him, although in worldly matters he might be "cheated out of his eyes" without knowing it. He is not over twenty years of age. * *

February 20th, 1868.

We have had an unusually severe winter for this climate. The rains have been almost constant since the beginning of December. There have been two snow showers, and ice has formed several times. A great amount of suffering has thus been caused among the poor—which class comprises about two-thirds of the people. The only mode of warming here, is a "fire of coals," as spoken of in the gospel. This fire is simply a pan of charcoal set in the midst of the room. Even

that the poor are not always able to obtain. Their clothing consists of a pair of calico or muslin drawers, with a sort of long shirt for men and boys, and dress for women. Frequently the shirt or dress is the only article of clothing, with wooden clogs for the feet, and often without that protection. Their scanty food, and low, damp, leaking houses, add little to their comfort. Their only refuge is the bed, and that is seldom more than a thick comfortable laid on the ground, with perhaps another to wrap themselves in. I suppose the half of Latakiyeh remain in bed the greater part of the time during the inclement season. I never understood the force of the command not to take the raiment of the poor to pledge, until I came here. If this is done, often the poor will be left without any article to sleep in, or to cover their nakedness with.

NORTH-WESTERN MISSION.

MR. EDITOR—Perhaps your readers would be pleased to know something regarding the Mission in Minnesota.

It is due to those contributing to the support of mission work that they be informed of its success and prospects. There are here two stations, both of which, if properly cultivated, promise to become ere long flourishing congregations.

The first and largest of these is Lake Reno, Pope Co. There are here ten families, all of whom came from the Old Bethel congregation. There are just now several persons here looking at the country, with a view to settling; and others in correspondence with members of the society, who are expected to come out during the present summer. The people here are living, earnest, working Christian men and women, and are determined to have an organization so soon as the proper authorities can act in the matter. Forty acres of land have been secured for a parsonage, and steps have been taken during this summer with a view to the erection of a church building. The country is being settled with a very fine people, many of whom have been in connection with different branches of the Presbyterian Church. Preaching is well attended, and the attendance larger than can be accommodated in a private house. Our principles are well received, and it is confidently believed that quite a number will unite with us just so soon as we can afford them an opportunity. There is no church organization in this vicinity, and our people here are greatly encouraged with our prospects. They will perhaps make a call for a pastor next spring. The country is a very beautiful one, and farmers say a rich one. Our people are located around a beautiful lake, from which the society takes its name. The broad acres of golden grain which are to be seen all through the settlement, attest the richness of the soil, and promise an "abundance of good things."

At Round Prairie, forty miles distant, there are five families of Covenanters, all of whom came from Lake Eliza, Indiana. These are also very anxious for the enjoyment of the ordinances. This place presents

a very inviting field for missionary operations. Our principles are well received, and those persons accustomed to sneer at the "old Psalms," should hear these people sing those psalms before declaring them unpopular in the West. In both these places there is every encouragement for the Board of Missions to employ men. Lake Reno will soon be a self-sustaining congregation, and a live man, who wants hard work and plenty of it, among a people that will respond to his strongest and most radical utterances, will find a promising field at Round Prairie. Goverment land can be secured in the vicinity of Lake Reno yet, but it is being rapidly taken. Improved farms can be bought at very low prices, as compared with the East. Unimproved lands can be purchased at from $1.50 to $5.00 per acre.

As a resort for invalids this State is unsurpassed by any country, as the thousands which annually seek its pure bracing air testify. Persons afflicted with pulmonary diseases very generally find relief. There are persons whom no one would take to be consumptives, *who have had but one lung for over ten years.* Many, however, come too late, or coming in time, continue the habits which first induced their disease. A *permanent residence* is necessary in order to render the cure permanent, although relief may be found by a temporary visit. The eminent Horace Bushnell, D. D., after spending a year in California and one in Cuba, without any permanent relief, spent a year in Minnesota and recovered. In a published letter he says: "I have known of very remarkable cases of recovery there which had seemed to be hopeless. One, of a gentleman who had been carried ashore on a litter, and became a hearty, robust man. Another who told me he had even coughed up bits of his lung, the size of a walnut, was then, seven or eight months after, a sound looking, well-set man, with no cough at all."

Persons desiring to move West would do well to come here and see for themselves before moving their families. Those wishing further information regarding Lake Reno, will be promptly furnished by addressing W. Mathews, D. Campbell or W. Hogan, Glenwood, Pope Co., Minn. W. Russell or R. H. Mathews, Sauk Centre, Stearns Co., Minn., will gladly furnish information regarding Round Prairie.

W. J. GILLESPIE.

LAKE RENO, July 16th, 1868.

Ecclesiastical.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

IN the *Reformed Presbyterian Witness* for July is contained an account of the proceedings of the late meeting of Synod, from which we make the following synopsis:

The Synod met in Glasgow, June 9th, 7 P. M., and after a sermon by Rev. R. Wallace, was constituted with prayer. Fourteen members

were present. Rev. R. Dunlap was chosen Moderator, and D. Henderson continued clerk. Appropriate minutes respecting Rev. R. F. Martin, who died June 11th, 1867, and Rev. P. Carmichael, who died June 28th, 1867, were submitted and unanimously approved of.

Since the previous meeting there were two ordinations—J. M'Donald, pastor of Lbanhead congregation, and T. Boyd, of Penpont.

There are now in connection with the Synod five ministers and eleven congregations. The number of members is not given in the published minutes.

The church is not sufficiently strong to engage actively by itself in the work of Missions. Still the members express an earnest desire to do what they can "to send out a little band of laborers to occupy some foreign field as missionaries of the cross." A correspondence with the church in Ireland was opened in 1865, for the purpose of securing cooperation in this matter. The correspondence is still carried on, but nothing definite has as yet been done.

A committee on "The Ministerial Aid Schemes," appointed a year ago, reported. The report was unanimously adopted, and a committee consisting of some members from each congregation was appointed, with instructions "to endeavor to carry out the suggestions contained in their report, in the manner which may appear to them to be the most efficient." The aim of the Synod is to secure to each pastor a salary of "not less than one hundred and twenty pounds per annum—five hundred and eighty dollars in gold—with manse; exclusive of sacramental and traveling expenses; and where there is no manse, not less than one hundred and forty pounds—six hundred and seventy-seven dollars in gold." The Ferguson bequest, from which formerly some of the ministers received an addition to the salary given by the congregation, is still withheld by the trustees. The New Side alone receive the benefit of it.

The propriety of Synod soon renewing her covenants was discussed, and "each session was required to send in at the next annual meeting in 1869, a written report in reference to the best mode of renewing Covenants, whether by making such alterations in the original Covenants in the margin, as will enable us, in our altered circumstances, to swear them, in like manner as was done in Auchensaugh in 1712; or by a bond of adherence to the original documents, without any alteration whatever being made on them."

Steps were taken for reissuing "certain publications formerly issued by the church, or under its sanction," and "continuing the historical part of the Testimony down to the present time."

Delegates from the sister Church of Ireland were present, and addressed the court.

A letter to the Synod in America was prepared, and the clerk directed to transmit it. We will publish the letter in connection with the reply our Synod may send.

The next meeting will be held on the Tuesday after the first Sabbath of June, 1869, 7 P. M., in Glasgow.

ROCHESTER PRESBYTERY.

PRESBYTERY met in the city of Rochester, Tuesday, May 5th, 1868, at 10 A. M. A call was presented from the congregation of Lisbon upon Mr. J. A. Black, and forwarded to Pittsburgh Presbytery for presentation. Rev. R. D. Sproull had leave of absence from his congregation for so long time as may be necessary for the re-establishment of his health. Arrangements were made for supplying his pulpit. The following arrangements were made for supplying the vacancies:

D. Scott, July, Lisbon. N. R. Johnston, 4th Sabbath July, 1st August, Lisbon; 2d and 3d Sabbaths, Aug., Sterling. T. Hannay, Oct., Owen's Sound, C. W.; Nov. 1st, 2d and 3d Sabbaths, Toronto; 4th Sabbath Nov., Galt.

The remaining appointments were left to the Interim Committee of Supplies.

Presbytery adjourned to meet in Rochester the 1st Wednesday of October, 1868, at 11 A. M. S. BOWDEN, *Clerk.*

REPORT OF TREASURER OF ROCHESTER PRESBYTERY.

1866.	*Dr.*		
May 20.	Balance in hand,	$53	45
" 24.	Received from York congregation,	15	00
1867.			
Mar. 4.	Received from Rochester congregation,	40	00
" "	" " Sterling	15	18
" "	" " " Miss. Society,	13	00
May 1.	" " York congregation,	27	61
" "	" " Rochester "	21	00
" "	Unknown donor in Canada, $5; prem. $2,	7	00
1868.			
May 4.	Received from York congregation,	36	50
" "	" " Mrs. Janet Thompson, Invernay, C. W.	20	00
	Premium, "	7	45
	Total,	$256	19
1866.	*Cr.*		
Oct. 3.	Expenses of commission to Syracuse,	$11	93
" "	Paid Rev. D. Scott,	22	00
1867.			
Mar. 4.	Express charges,		75
May 29.	Rev. R. Shields, supplement,	50	00
" "	Expenses of commission to Toronto,	30	00
Aug. 10.	Rev. R. D. Sproull,	7	00
" "	Rev. J. M. Armour, supplement,	21	40
Oct. 2.	Rev. R. Shields, "	27	00
" "	Rev. D. Scott,	10	72
1868.		$180	80
May 12.	Balance on hand,	75	39
		$256	19

R. AITON, *Treasurer.*

ILLINOIS PRESBYTERY

PRESBYTERY met on the 26th of May, at Indianapolis; constituent members all present and a ruling elder from every congregation. Rev. J. Crozier was received on certificate from Pittsburgh Presbytery. A call from Old Bethel on Mr. J. A. Black was sustained, and forwarded to the Pittsburgh Presbytery.

Isaiah Faris delivered a sermon on Philip. 1: 6, and Daniel Faris on John 16: 26. J. M. Faris read an essay on the Second Reformation, and presented an exercise and addition on Heb. 6: 1–6; all of which were heartily sustained.

Mr. J. M. Faris having completed his course in the Seminary, and having satisfied Presbytery of his fitness for the ministry, was licensed to preach the gospel. Subjects for the remaining trials for license were assigned to the students present, and also to J. M. Hood.

Rev. J. Wallace gave an interesting report of his labors in behalf of National Reformation, showing clearly that although there is much work to be done, there is an increased demand and encouragement for diligent and unwearied effort.

The financial report from Bethesda was highly satisfactory. This congregation raises all its funds by public collection on the basis of the "tenth system." It has been enabled to pay an increased salary to the pastor during the past year, and to give more liberally than usual to the various schemes of the church, with a balance in the treasury at the end of the year.

Rev. D. S. Faris and George W. Kennedy, are an interim committee of supplies. A variety of business of local interest was harmoniously disposed of.

With a lively sense of gratitude to the Head of the church for evidence of his favor to Indianapolis congregation, and for the generous hospitality of the brethren to us, Presbytery adjourned to meet at Elkhorn on the 28th of October, 1868, at 10 A. M.

W. F. GEORGE, *Clerk.*

NEW YORK PRESBYTERY.

THE New York Presbytery met in the First church, Newburgh, May 19th, at 10 A. M. Rev. A. Stevenson, D. D., was excused from preaching the opening sermon, and is appointed to preach at next meeting of Presbytery. Twelve ministers and eleven ruling elders were present.

The only papers laid on the table were petitions for supplies from our vacant congregations and missionary stations. Topsham asks for the moderation of a call. A call from Craftsbury on Archibald W. Johnson, licentiate, was sustained as a regular gospel call. The call was presented to the candidate, and accepted. The following ministers and elders were appointed a Commission of Presbytery to proceed with the ordination, if the way is clear: J. R. W. Sloane, J. C. K. Milligan, D. M'Allister, J. M. Beattie, J. Divoll, S. Babcock, R. M'Lane, and A. Knox. The commission will meet in Crafts-

bury on the first Wednesday of August, at 10 A. M. Rev. J. R. W. Sloane to preach the ordination sermon, and to preside; Rev. J. C. K. Milligan to address the pastor, and Rev. D. M'Allister the people.

The Committee appointed to attend the New York State Constitutional Convention report, that there will be inserted an ackowledgment of God in the preamble of the New Constitution.

R. Z. Willson, missionary in the city of New York, reports: That the mission is now located in E. 54th Street, near Third Avenue; that a Sabbath school is organized, with thirteen classes and ninety children on the roll; that there is preaching regularly twice a day on Sabbath, and the audiences are encouraging; that about one thousand families have been visited, and the missionary kindly received. R. Z. Willson has been continued missionary for six months.

After the usual routine of business, Presbytery adjourned on the evening of the same day, to meet in the Third congregation, New York, October 27th, at 7½ o'clock.

J. H. Boggs, *Clerk of Presb'y.*

REPORT OF THE TREASURER OF THE HOME MISSION.

1867.		*Receipts.*	
Oct. 29.	In Treasury, as per last report,	$	638 75
1868.			
Mar. 5.	Boston congregation		11 65
" 9.	Walton "		38 25
" 11.	Kortright "		11 15
" 31.	Coldenham "		6 00
May 5.	Third congregation, New York,		110 45
" 6.	Second " Newburgh,		22 50
			$833 75
1867.		*Disbursements.*	
Oct. 30.	Rev. J. O. Baylis,	$	9 00
" "	J. R. M'Farland,		17 00
" "	Rev. J. R. Thompson,		5 00
" "	" J. B. Williams,		15 00
" "	" J. H. Boggs,		8 50
" "	" J. W. Shaw,		4 00
Nov. 15.	" R. Z. Willson, salary,		50 00
Dec. 7.	" " "		150 00
" "	" J. A. Black, order,		33 00
" 25.	" R. Z. Willson, rent of room,		10 00
" 31.	" " salary,		100 00
1868.			
Feb. 6.	" R. Z. Willson, salary,		100 00
" "	" " rent room,		10 00
Mar. 4.	" " salary,		100 00
" "	" " rent room,		10 00
Apr. 2.	" " salary,		100 00
	Total,	$	721 50
May 16th, 1868.	To balance in treasury,		112 25
			$833 75

James Wiggins, *Treasurer N. Y. Presb'y.*

APPOINTMENTS OF ROCHESTER PRESBYTERY, ADDITIONAL.

Rev. J. Wallace—Toronto, August 1st and 2d Sabs.; Lisbon, remainder of August, and 1st Sab. of September; Lochiel, remainder of September and 1st Sab. of October; Sterling, remainder of October.

Rev. D. Scott—Sterling, 4th Sab. July, 1st and 2d Sabs. of Aug.; Toronto, Aug. 3d, 4th and 5th Sabs.; Lisbon, September.

IOWA PRESBYTERY.

THE Presbytery of Iowa held its spring meeting at Rehoboth church, commencing May 10th, 1868, and continuing in session three full days. The ministerial members were all present, except D. M'Kee and J. Neil. Seven elders occupied seats as members of the court. Three congregations, Clarinda, Vernon and Davenport, were without representation. A considerable portion of our time was spent in judicial business.

A petition of certain persons at Elliota, Minn., for organization into a congregation, was granted, and D. H. Coulter was appointed, with such elder or elders as he can obtain, to attend to that duty. A similar petition from Manchester, Kansas, was also granted, and D. M'Kee was appointed to attend to the duty, with such elder or elders as he can obtain. Mr. M'Kee was also authorized to moderate a call at Manchester at the covenience of the parties.

J. M. M'Donald was appointed to moderate a call in Vernon congregation; S. M. Stevenson to moderate a call in Rehoboth congregation. The time was not specified in either case.

J. Love was appointed to dispense the sacrament of the supper at Rehoboth, R. B. Cannon to attend to the same work at Vernon; the parties to set their own time and the principals to secure their own assistants.

The petition of Rehoboth congregation for an increase of officers was granted, and J. Love was appointed to preside in their election and induction into office.

The commission appointed to organize a congregation at Walnut City reported that they attended to that duty in March last, and organized a congregation consisting of twenty-nine members. Three elders and three deacons were elected and inducted into office. Since that time fifteen members have been added to the congregation.

The congregation of Washington and Amboy was divided. That of Washington remains under the pastoral care of S. M. Stevenson. The other branch will be hereafter known as Ainsworth.

The treasurer was instructed to issue a circular letter to the various congregations in our bounds, urging them to contribute liberally to aid in prosecuting the work of home missions. He was also instructed to ask of Synod $200 for the same work.

J. M. M'Donald, R. B. Cannon and Wm. M'Crea, are the interim committee of supplies.

Presbytery adjourned to meet at Sharon, Iowa, on the 2d Tuesday of October, at 10 A. M.

C. D. TRUMBULL, *P. C.*

THE M'KINNEY FUND.

THE following appeal has been sent to us for insertion. We cheerfully give it a place in the magazine. Mr. M'Kinney was one of the first ministers of our church in this country, and one of the ablest. Few did more to advance the cause we advocate than he. Like all the early ministers, his salary was entirely inadequate to his support. The result was, he was not able to lay up anything for the maintenance of his family. Synod two years ago took measures to raise a fund for the benefit of his surviving daughters. The effort in part was successful, but only in part. The money already contributed has been applied as directed. More is needed. The Church is now called on to contribute again. We hope a liberal response will be given.—EDS. R. P. & C.

ON page 225 of the Minutes is the report of committee in charge of the M'Kinney Fund. "That measures be taken to increase the fund," is recommended.

Sacred to the memory of James M'Kinney, pioneer of the Reformed Presbyterian Church, whose sainted dust lies entombed in the land of South Carolina.

A monument of grateful remembrance is to be erected in the interest of his near and surviving relatives. It is alike the honor and duty of each member to contribute their mite to an object in which the honor, the integrity of the whole Church is involved.

Let the clerks of sessions remit the money to James Wiggins, Treasurer of said fund, whose pleasure it will be at once to make the necessary distribution.

May the heart of each and all flow into this channel of Christian beneficence, and as a unit, write the token of neglected merit high on the contemplated monument. AMICUS.

Address James Wiggins, Treasurer, 80 Warren Street, New York.

Obituary.

DIED, on the 2d of June, after a long and very painful illness, endured with great patience and gentleness, ELIZABETH H., daughter of James and Sarah J. Martin, of St. Louis Congregation, aged 11 years, 1 month and 13 days.

Book Notices.

THE CHURCH'S STRENGTH AND FREEDOM, being two Addresses delivered before the Synod of the Reformed Presbyterian Church of Scotland, at its annual meeting, held in Glasgow, June, 1867, by Rev. James Brown, Ballymoney, and Rev. Samuel Simms, Laughbrickland. Published by order of Synod.

Both these addresses are good. Mr. Brown unfolds the idea of the church's strength as consisting, not in worldly wealth nor worldly power, but in the knowledge and performance of divine truth—consistent and holy living—the presence and power of the Church's Head

—and loyalty of heart and soul to King Jesus. The nature and duty of devotedness in serving Christ are illustrated and enforced with freshness and vigor of thought and language. The address of Mr. Simms is an exhaustive and searching argument in favor of *non-homologation, or the duty of protest and dissent with regard to a corrupt system of civil government.* It is a very able vindication of one of the great principles of a Covenanting testimony. The circulation of the tract would be an eminent service to truth.

LIGHT AT EVENING TIME; or, The Trials and Triumph of Truth. By Rev. R. Wallace, Glasgow.

After an explanation of the text, Zechariah 14: 6, 7, the author specifies some of the signs and evidences which indicate this to be the evening time—the day is far spent, darkness already is beginning to prevail, shadows are becoming elongated and more markedly developed, important events in divine providence are at present taking place—and then mentions some views of that light which we may expect soon to break forth upon the church of God—a great increase of knowledge, abundance of peace, great prosperity to the cause and kingdom of Christ, greatly increased and ever increasing holiness. This seasonable sermon was preached at the opening of the late meeting of Synod, and is now published in compliance with its request.

A DISCLAIMER.—Thirteen ministers and elders present at the late meeting of the General Synod of the Reformed Presbyterian Church take this method to let the public know, they voted against the resolution suspending George H. Stuart "for using imitations and uninspired hymns in the worship of God, and communing in sealing ordinances in other churches." "They feel it to be due to their own character to announce that they do most indignantly condemn and repudiate the said action of said Synod, as unjust in principle, unconstitutional in form, unkind in the circumstances," &c., &c. This sounds very strange to Reformed Presbyterians. Had any one in 1833 predicted that such a disclaimer would be published to the world in 1868, by ministers and elders of that branch, he would have been denounced in strongest terms by every member of that body. Yet such is the case. *Facilis est descensus Averni.* The steps of declension can now easily be traced. *Obsta principiis* is the lesson "A Disclaimer" teaches.

UNITED AND REFORMED PRESBYTERIAN PULPIT. A Monthly Magazine devoted exclusively to the publication of sermons. Revs. J. H. Buchanan and M. Ormond, editors. One dollar and fifty cents per annum in advance—single copies 15 cents. Oxford, Ohio.

At different times attempts have been made to publish magazines devoted exclusively to the publication of sermons of living divines. Some of these attempts have been successful. In general they have been failures. The last effort inthis direction is that made by Revs. Buchanan and Ormond. They intend, if sufficient encouragement is given, to publish a monthly pamphlet in which will be published sermons by United and Reformed Presbyterian ministers. The first number was issued in July. The next is promised in August. The editors have our best wishes for their success. We hope the magazine will have a wide circulation in both churches.

THE CHRISTIAN BANNER. Opposed to Secret Societies. Fortnightly, at $1 a year. Geo. A. Cook, publisher, 88 La Salle street, Chicago, Ill.

The convention against secret societies, held in Pittsburgh, May last, made arrangements for establishing a paper to advocate its cause. The first number is on our table. We hope the Christian public will sustain it. So long as the church persistently refuses to perform its duty and exclude from communion all members of secret oath-bound associations, the press must be employed to enlighten the community, to create a healthy public sentiment, that will compel the different denominations to take action on this great and growing evil.

The independent character of the journal may be inferred from the position it takes on the suspension of G. H. Stuart. In reply to those papers which unqualifiedly condemn the Synod, it remarks, "1st. Mr. Stuart well knew what the rules of the church were, and could have withdrawn if he disapproved of them. 2d. The principle on which they justify and canonize Mr. Stuart, will justify any church member who has become more liberal than his church, in setting his brethren at defiance, and treating his church with contempt. It is to be hoped Mr. Stuart will, by penitence and confession, be restored to his church; then, if he dislikes their rules, withdraw like a Christian, instead of defying his church because it is numerically weak, in which there is neither piety nor honor." That sounds like common sense.

THE MISSIONARY TRUMPET and Sabbath School Teachers and Scholars' Assistant. W. S. Rentoul, editor, 451 Walnut street, Philadelphia.

This magazine is devoted to missions—not of any one church in particular, but of all. A summary is given in each number of what has been reported by the different missionaries of the different denominations. A department in it is for the aid of Sabbath school teachers and scholars. In the form of questions and answers, a passage of Scripture is explained. The magazine is conducted with ability.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Edited by Charles Hodge. Peter Walker, publisher, 821 Chestnut street, Philadelphia. Price $3 per annum.

The *Princeton Review* needs no recommendation. Those of our subscribers who take it know its value. The contents of the present number are—The Trial of the Rev. Wm. Tennent, Social Liberty, Professor Fisher on the *Princeton Review* and Dr. Taylor's Theology, Ireland, its Church and the Land, The General Assembly, The Protest and Answers.

We have received the following: Rentoul's Cheap Library of Standard Bible Expositors for June and July, 1868; Sixth Annual Report of the Y. M. Christian Association of the City of New York, 1867–68; Annual Catalogue of the Officers and Students of Geneva Hall, Northwood, Logan county, Ohio, 1867-68; Sixth Annual Report of the Directors and Treasurer of the General Theological Library, presented at the Annual Meeting of the Corporation in Boston, April 20th, 1868; the Proceedings of a Convention held in Pfoutz's Valley, Pa., April 23, 1868, at which Dr. R. A. Simpson of Liverpool, Pa., was nominated for President of the United States, and Robert D. Eldridge, Esq., of Baltimore, Md., for Vice President, and the following platform adopted: "In our national and civil capacities, we take God for our Sovereign, and the Lord Jesus Christ as our Redeemer;

as he went about doing good when on earth, so we put our trust in him, and endeavor to follow his example, and have it inscribed on our banner, knowing that 'many are the devices of man's heart, but the counsel of the Lord, that shall stand.' Take the open Bible, which contains man's moral code of laws and testimony, above all human enactments, and the teachings of its holy precepts are the only true guide for legislators, statesmen, rulers and people, securing to all their religious, political, moral, spiritual and temporal welfare; the teachings of the Bible are those of true patriotism, industry, honesty, learning, and every good work. By putting these living principles into the national laws and constitution, and carrying them into practice, the government can be reconstructed from ruin and misery to peace and prosperity, and made one of the crowning glories of earth. And to these principles and men we pledge our lives, fortunes and sacred honor."

Books sent for notice by Presbyterian and United Presbyterian Boards of Publication, and by R. Carter & Bros., will be noticed in next uumber.

Notices, &c.

CORRECTION—In the list of members of Synod sent for publication, the name of Rev. R. B. Cannon was omitted, and so does not appear in the published minutes. Mr. Cannon was present during all the sessions of Synod.

The blanks in the report of the Committee on the Signs of the Times were not correctly filled when handed to us for publication. The last Thursday of November, 1868, was appointed as the day of Thanksgiving—not Fasting, as published; and the Thursday after the first Sabbath of January, as the day of Fasting—not Thanksgiving.

In the statistics of Brookland Congregation, the decrease is 4 by dismission, not, as published, by censure.

TITLES CONFERRED.—The title of D. D. has been conferred on Rev. R. B. Cannon, by the University of Iowa, and on Rev. J. M. M'Donald, by Monmouth College.

Clerks of Presbyteries will please send for publication, proceedings immediately after meeting.

DAYS FOR COLLECTIONS.—The following are the days appointed in 1867 for the taking up collections for the different funds:

For Church Extension,	1st	Sab. of	July.
" Board of Education,	"	"	September.
" Literary Fund,	"	"	October.
" Foreign Mission,	"	"	December.
" Domestic Missions,	"	"	February.
" Freedmen's Mission,	"	"	April.

PROCEEDINGS OF COMMISSION.

THE Commission to present calls to Mr. Black, met. Calls from Conococheague, Lisbon, Oil City, Old Bethel and Rehoboth, were presented, but declined. A unanimous call from Clarksburg Congregation, in favor of Mr. Black, not having as yet been sustained as regular by Presbytery, was not presented.

RECEIPTS FOR EDUCATION FUND.

June 8th, Utica Congregation, Rev. J. C. Boyd, $10.00, Princeton Congation, C. Allen, $6.25. July 10th, Second Philadelphia Congregation, W. Walker, $40.00.

Correction.—In the June number Cincinnati is credited with $50.00 —it should have been $60.00.

JAMES BROWN, Treasurer.
Box 2595, Cincinnati.

WE have received too late for insertion in the magazine, a "Notice to Theological Students," from the Secretary of the Board of Inspectors of the Seminary, in which it is stated that the offer of those bursaries for which examinations were to have been held at the opening of the Seminary, is, for the present, withdrawn.

☞ With the next number we will commence to use Dick's Patent Mailing Machine. This will obviate the necessity for publishing on the cover an acknowledgment of money received. Each subscriber will find annexed to his name the time to which his subscription extends. We request all who desire to have their P. O. address changed, to notify us immediately. Subscribers in Brooklyn, New York, Philadelphia, Pittsburgh and Allegheny will hereafter receive their numbers by mail. We request them immediately to forward, each, his or her address, the street and number. Subscribers at Wilkinsburg and Union will also receive their numbers by mail.

NEW CASTLE HIGH SHOOL.

A SCIENTIFIC and Classical Institute for young ladies and for students preparing for the advanced College classes.

The Academic Year will begin on *Wednesday, September* 2d, 1868.

For full information send for a circular.

Address the Principal, New Castle, Pa.

WE again state, no magazine will reach friends across the water without prepayment of six cents. The magazines which have on only a two cent stamp, are returned to us.

PITTSBURGH Presbytery will meet in Allegheny on the 2d Tuesday of October, 7½ P. M. Sermons—specimens of improvement—will be delivered by the students.

THE address of Rev. A. C. Todd is Ayer's Point, Washington county, Illinois—not as before, Elkhorn, Illinois.

OHIO Presbytery will meet at New Concord, 1st Wednesday of October, at 10 o'clock, A. M. Rev. A. M'Farland to preach the opening sermon.

☞ A note from the Clerk of Synod, making corrections, too late for insertion in this number, will appear in our next.

☞ We have on hand nearly two dozen of Obituaries. They will appear as soon as possible.

☞ All letters relating to the financial affairs of the magazine to be sent to J. W. Sproull, M'Keesport, Allegheny county, Pa.

TERMS.

1. The numbers will be issued monthly, as heretofore.
2. The price is $1.00 per annum, payable on the delivery of the fourth number.
3. Any person procuring five subscribers and paying when due, shall be entitled to an extra copy.
4. Subscribers who do not notify their discontinuance at least one month before the close of the year, will be considered as continuing.
5. No discontinuance till arrearages are all paid up.

NOTICE.—Communications, &c., to be addressed to the Editor, *Allegheny P. O.*

RECEIPTS FOR FOREIGN MISSION.

July 25th, received from Clarinda Congregation, Iowa, per A. C. M'Keown, $15 83. August 11th, from Joseph Steel, of Third Congregation, Philadelphia, per Rev. R. J. Sharp, $25.00, Fannie Smith, Allegheny, S. O. Wylie, $5,00; 19th, Topsham Congregation, Vt., per David Lang, $30.00; 20th, from the Sabbath school of Brooklyn Congregation, N. Y., for educating a girl at our Syrian Mission, per Mrs. E. B. Taylor, Treasurer, $10.00.

WILLIAM BROWN, Treasurer, 1635 Locust street.

EXTRACT FROM A PRIVATE LETTER.

FROM the low state of this Fund, I am compelled to make sale of a considerable amount of our invested securities, to meet the coming six months' salaries of the Missionaries in Syria. W. BROWN, *Treas.*

RECEIPTS FOR SOUTHERN MISSIONS.

June 8, Mrs. Margaret Corry, Mt. Vernon, Ohio, $2.00; 10th, W. Hebron, per Rev. W. Wilkin, $9.00, Crawford Missionary Society, Baltimore Congregation $21.00, Kortright Congregation, N. Y., $22.15, A. S. Crow, Xenia, Ohio, $1.00, Ramsey Congregation, C. W., $23 00; 16th, Southfield Congregation paid to Rev. J. M. Johnston, per Rev. J. S. T. M., $30.45. July 1st, Warsaw branch, Salem Congregation, per Rev. A. M. Milligan, $6.00, Sandy branch of the same, $20.00; 15th, Ryegate and Barnet Mite Society, per Dr. Sproull, $21.01. $155.61.

DANIEL EUWER, Treasurer.

Allegheny, July 20, 1868.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1868. May 25th, David Crow $3 00, James Downey 30 cents. June 4th, Martin Adams $3.00, Rev. J. O. Bavlis $1.20; 6th, Walton Congregation $25.00, Bovina Congregation $20.00, J. Curling $3 50, Monongahela Congregation $25.00; 9th, John Taylor $1.00, Miss E. Reynolds $1.50; 10th, Mrs. Catharine Wilson $10.00, collected by Rev. J M'Crackin $9.00; 12 th, collected by Rev. D. S Faris $36.30, C. Orr, S. Elliot and A. Orr $5.40, J. Carson, Jr., $2.00, Muskingum Congregation, per J. Beattie $3.00. July 1st, James Boggs, $3.00, D. B. Wilson, Licentiate, $5.00, gold coupons $297.00 premium $118.80; 17th, Olathe Congregation per Rev. W. W. M'Millan, $18 50. Aug. 12th, James Best $4.50, Acheson Bequest, per W. Brown, $125,00, from Urbana, per mail, $10.00.

ENDOWMENT FUND.

1868. June 4th, Bequest of George Spence $1000.00; 6th, David Dill $50.00; 10th, John N. M'Calvey, Utica, $5.00. Aug. 12th, Samuel Curry, per Faris, $26.35. April 17th, Third Congregation, New York, should be Second Congregation, New York, Rev. A. Stevenson, D. D., $211. 31.

D. GREGG, Treasurer,
No. 99 Wood street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSION.

June 10th, Bequest of Mr. Robert Kyle, Rochester, N. Y., $130 00, J. C. Reed, W. Hebron $1.50, Elixa Dennison, $1.00, A. S. Crow, Xenia, Ohio $1.00, Jas. Carson, Jr., ditto $3.00. July 15th, Geo. Tennant Sullivan, per Dr. Sproull, $5.00, J. Holliday Perth, C. W., per ditto $12.58, D. Holliday, ditto $4.73. $158.81. DANIEL EUWER, Treasurer

Allegheny, July 20, 1868.

OCT 23 '89

COMBINED SERIES, VOL. VI.—No. 10.

THE Reformed Presbyterian AND Covenanter.

OCTOBER, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

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EDITOR'S ADDRESS, "ALLEGHENY, PA."

☞ With this number we commence to use Dick's Patent Mailing Machine. We do this in order to guard against mistakes in mailing, and also to obviate the necessity of sending bills to delinquent subscribers. By this arrangement the account of each is annexed to the name. The figures state up to what time the subscription has been paid All to whose name is not annexed Jan. 69, are in arrears. We hope each delinquent subscriber, now when they know what is due, will forward immediately the amount.

Possibly some of the accounts may not be correct. Some persons may be charged who should not be, &c. Corrections will be made as soon as notice is given. If any subscriber's name has been omitted, we will insert it as soon as notified and forward back numbers.

A large amount is still due on the back numbers of the *Covenanter*. A little reflection will convince those who are back in their subscriptions, of the wrong done the family of the late Editor. Those paying on the back volumes of the *Covenanter*, *i. e.* up to Jan. 1st, 1867, will address Miss S. R. Willson, 1015 Morgan st., between Race and Vine sts., Philadelphia, Pa.

Since the above was in type, we learn that in many cases the month, to which subscriptions extend as printed, is not correct. This could not well have been avoided, and need not cause any confusion. The subscriptions of nearly all our subscribers commence with the *beginning of the year*. The year is marked correctly, and so will denote in nearly all cases the beginning, no difference what month may be annexed. In future the month will be indicated correctly.

☞ The session of the Theological Seminary will commence Tuesday, Nov. 3d. Introductory lecture by Prof. Sloane. Board of Superintendents will meet at 7 P. M. S. O. WYLIE, *Chm. of Board.*

☞ The first Sabbath of October is the day appointed for the collection for the Seminary Fund.

MEETING OF PRESBYTERIES.

Illinois at Elkhorn, on the 28th of October at 10 A. M.

Iowa at Sharon, on the 13th of October, at 10 A. M.

New York, in 3d Church, N. Y., on the 27th of October, at 7½ P. M.

Ohio, at New Concord, on the 7th of October, at 10 A. M.

Philadelphia, in 2d Church, Phila., on the 26th of October, at 7½ P. M.

Pittsburgh, at Allegheny, on the 13th of October, at 7½ P. M.

Rochester, at Rochester, on the 7th of October, at 11 A. M.

☞ Mr. Alexander Wright, Licentiate, on account of continued illness, will be unable to fulfill his appointments.

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *OCTOBER, 1868.* No. 10.

THE COMPASSION OF JESUS.

VIEWED in whatever relation, our Redeemer is an object of wonder. Of him as Mediator it is particularly affirmed, "His name shall be the Wonderful." It is wonderful that the second person of the God-head should become man, yet such is the fact. "The Word was made flesh and dwelt among us." "God was manifest in the flesh." It is wonderful that he should become a servant, yet it is true. The Father says of him, "Behold my servant whom I uphold." It might have been thought that when the Son of God came to earth he would have made a public and ostentatious display of his glory, wisdom and power; so far from that, "he did not cry nor lift up, nor cause his voice to be heard in the street." He came not decked in regal robes, with magnifical display, as kings ordinarily come; his dress betokened the peasant rather than the prince. No herald went before him to proclaim his wisdom as a teacher, or his ability to do wonderful works; nor did he make ostentatious display of these; but quietly, in the desert and by the sea-side, in villages and places of private resort, he spake his wonderful words and performed his mighty deeds.

We admire him no more for these things than for his wonderful compassion. "The bruised reed shall he not break, and the smoking flax shall he not quench."

He compassionates the afflicted. When on earth he manifested this in many ways. He restored sight to the blind, opened the ears of the deaf, caused the lame man to leap as an hart, and the tongue of the dumb did sing. When he saw the widow of Nain disconsolate, almost broken-hearted, as she followed the bier on which was borne her only son to the place of sepulture, "he had compassion on her." He compassionated his friends Mary and Martha. "Jesus wept." He was afflicted in all the afflictions of Israel of old; can we doubt he compassionates us in our afflictions now? One end of the mission of Christ to earth was to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. In his first recorded public discourse he declared, "Blessed are they that

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mourn, for they shall be comforted." All kinds of mourning cannot here be intended. Those who mourn for sin are the children of the promise. Matthew records the words of comfort which Jesus spake to one of these: "Be of good cheer, thy sins are forgiven thee." We read of many who went to him sorrowing; we read of only one who went away in a sorrowing frame. Though Jesus has gone away, he has not left us comfortless. We have his Word, which is our comfort in our affliction. We have his Spirit, who is the Comforter. The servants of Christ have a special commission in this matter. It was not Isaiah alone, but his servants in all ages, that the Lord addressed when he said, "Comfort ye, comfort ye my people, saith your God."

Though the strength of Jesus is incomparably great, he compassionates the weak. The graces of the Spirit may be feeble in the hearts of his children, in which case he will not test them beyond their strength. Should there be but a single spark of grace in the soul, it will not be quenched by him. As instruments we may very imperfectly perform his work, but he will not discharge us from his service as man would do. He bears long with the infirmities and faults of his people. He extends a helping hand in time of weakness and need. He upholds the weak hands, strengthens the feeble knees. "He shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." "He binds up that which was broken and strengthens that which was sick." He feeds not all with strong meat, but provides milk for babes. "He has compassion on the ignorant and those who are out of the way, for that he also was compassed with infirmity." He can make allowance for all such, feel lenient toward them, and will not harshly judge.

The weary, too, share his compassion. The service of Satan and of sin is wearisome indeed. The joys and delights to be found therein are largely imaginary; the rewards are entirely so. It is said of Goethe, the German poet, who died at the age of eighty-four, that a short time before his death he declared he had scarce tasted twenty-four hours of solid happiness. How wearisome must that service be which has so little of present reward. Little wonder that the slaves of Satan often ask, "Where shall pleasure and rest be found?" There is but one place where it can possibly be secured—that is in Christ. He invites sinners to come to him for it, and coming, he promises to give it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Come, all ye that find the service of sin a wearisome service—that are oppressed, bowed down by the heavy load of guilt resting upon you—who are continually driven about by the fear of punishment—who are unhappy under a sense of sin, in view of which shame causes you to hide your faces, yea, even to groan and weep—come to me, and I will have compassion on you." Such is the language of Jesus addressed to us. Men do not always compassionate their fellows when in such a case. Often they treat them with scorn. They may doubt their sincerity, or if they do not, they say, "You sowed your own seed, now reap its fruits; you spent your days in pleasure, unwilling to engage in honest toil; though now you are poor and weary, we pity you not; work out your own deliverance." Jesus

never reproaches any with what they were before. They may have been slaves of the basest lusts, but if, weary of their evil ways, they turn to him, he will fulfill his word; they shall have rest.

He extended his compassion to the perishing. It is related of him that "when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." It was not their physical but their spiritual condition which stirred compassion in his breast. He saw them uninstructed by those who should have been their teachers. He saw them helpless, paralyzed by reason of sin; they could neither run nor walk, they could not even move to go to Jesus. In this condition they were dying, yet unfit to die. He was moved to pity by the sight. He could not see such things and not feel compassion. It was this that caused him to undertake the office of teacher among men, to point, yea, even lead the way to heaven. He would not consent that the fig-tree should be cut down, as yet; he would dig about it and dung it, if perchance it might even yet bring forth its fruit. His compassion for the perishing was not merely of a passive kind. We have it illustrated by the parable of the good Samaritan. Both a Priest and a Levite had seen the wounded man, yet they passed by and left him weltering in his blood. I do not suppose that they did so without some feeling of compassion for him. They no doubt would say, "It is a pity of that poor man; some one should help him, but I can't do it, I have not time; besides, if I should stop, the thieves might come and rob me too." Such were not the thoughts of the good Samaritan. His compassion was of the active sort. He did not stop to consider the danger, but he sprang from his beast at once, went hastily to the wounded man, stanched as speedily as possible the flowing blood, poured oil and wine into the wounds, bound them up, set the man on his own beast, took him to the nearest inn and cared for him. I need not tell you that Jesus is the good Samaritan. He says in another place, "Thou wast cast out in the open field to the loathing of thy person in the day that thou wast born. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Then he saved man from spiritual death, bestowed upon him spiritual life.

The compassion of Jesus was something more than sympathy. I know it was full of sympathy. When he looked upon the suffering, sympathy beamed from his eyes; when he spake to them, it was manifest in the tones of his voice; every act of his was big with sympathy. But I have said his compassion was something more than this. Mere sympathy is of little avail to perishing men. It may, nay, doubtless does, afford some present comfort; but how soon that passes away. Take the case of a prisoner condemned to die. Friends and kindred may visit him by scores and extend their sympathy, but that will not save his life; but let one of these go to the Governor and secure his pardon and release, and he will perform an act which is really valuable. This is that which Christ has done. Thus his compassion was not expressed by words alone, nor even by tears; but as an evidence of his

compassion we can point to his blood. This was substantial compassion substantially expressed.

Should we not admire the compassion of Jesus? Viewed in whatever light, it is wonderful, worthy of our admiration. There was nothing in the subjects because of which they could lay special claim to it; so far from that, they had forfeited all claim. The greatness of it is most wonderful. It is infinite, manifested by the most exalted of beings to the most unworthy of objects. But that which is specially worthy of our wonder and admiration, is that which Jesus did and suffered that his compassion might have its full effects.

Should we not seek an interest in his compassion? It does not reach in its fullest manifestations to all. He has seen fit to pass by some, granting to them only some external tokens of it. If such is our condition, the fault is our own. We are free agents. There is nothing to prevent us from seeking and obtaining a full interest in it, but our own hard and obdurate hearts. He says, "Ask, and ye shall receive." Let no one decline because he feels unworthy. Jesus "came to seek and to save that which was lost." Go like Esther into the presence of Ahasuerus; you shall not perish.

> "The Lord our God is merciful and he is gracious,
> Long suffering and slow to wrath, in mercy plenteous."
>
> "Such pity as a father hath unto his children dear,
> Like pity shows the Lord to such as worship him in fear."

JOSEPH'S COAT.

It is not unusual for important events to take their rise from inconsiderable causes. Some magnificent rivers originate far up in the mountains, where the tiny spring, from beneath a solitary rock or scraggy bush, gives out its sparkling treasure to the day-light. In like manner issues that affect the world may arise from causes in themselves unimportant and casual, or from turns in their progress altogether unprecedented and unexpected. In the famous battle of Marathon which saved the liberties of Greece, a slight mistake, a moment's hesitancy, would have changed its entire results. The Greeks being few, ten thousand against a hundred and twenty thousand Persians, were compelled, in extending their lines that they might protect their flanks, to weaken their centre so much that when vigorously attacked it was easily broken, and all would have been thrown into confusion and lost, had not the command been given at the right moment to concentrate, and the massed wings being hurled upon the enemy the day was won, and the future history of Greece and the world commenced.

The events which occurred in the life of Joseph were remarkable, and exceedingly important to the church and the world no less than to himself. In tracing their widely extended influence back to its source, it is found arising from his father's preference. Why he particularly loved him, we need not say; that he did, was the origin of the subse-

quent stirring and important events. The stream of acts which followed took a decided form in the peculiar coat he gave him, evidencing not only his preference, but also his design with regard to his future position in the family. If this be true, a mistake prevails respecting it. Supposing it to have been a garment differing little, if at all, from such as were ordinarily worn, except in the variety and brilliancy of its colors, a smile readily arises at such a childish display of his father's preference, and no cause appears besides that a child would have, for any feeling of superiority on the part of Joseph: and we are entirely unable, on any reasonable grounds, to account for the grievous offense taken by his brethren. But that coat was a very different garment from those commonly worn. It indicated a deeper and much farther-reaching design than any common token of preference. There were grades in society in those days as well as in these. There were the favored few whose faces were never browned, their backs bent or hands hardened by necessity. The father was then the absolute sovereign of all he possessed. In the disposition of his affairs, his will was the only law—he could make any one he chose his heir, and give him a lordly place in his family. Supposing Jacob designed thus to distinguish Joseph, and this coat, by the custom of the country, was to his brethren the unmistakable evidence of it, we at once perceive a cause for this feeling. Such bold and haughty men as Reuben and Simeon could not calmly brook the idea of subjection to one whom they considered an inexperienced boy. They, having arduously labored years before he was born to increase their father's property, could not complacently yield to him superiority and control. That this was their father's purpose they knew too well, from the garment in which he had arrayed him. That coat was the long robe worn in Egypt and the neighboring countries only by the opulent, or such as were exempted from manual labor. Conceive, then, the sons of Jacob, after the exhausting toils of the day, their clothes begrimed with dust and sweat, hastening home to rest their weary limbs, and as they approach their dwellings they see Joseph walking about in this significant attire. The unreasonableness of their father's course, and the supposed haughtiness of Joseph, give rise to an uncontrollable feeling, and murderous hate prompts the resolution to rid themselves of him.

This evidence of his father's preference had also its effects on Joseph. He was no doubt a remarkable youth, possessing in no ordinary degree the more amiable qualities—wise and prudent beyond his years; but he would have been more than human had not his prospects influenced, in some degree, his feeling and conduct. Any evidence of this would increase incalculably the chagrin of his brethren, and when he became his father's informer of their misdeeds, and particularly when he told them his dream, they were excited to the highest measure of exasperation. It may have also tended to give color to his dreams. Dreams readily admit the supernatural. God, by his Spirit, may present to the mind a picture as distinct as any reality, and as accurately remembered. Such Jacob saw at Bethel, and such were those of Joseph, Pharaoh, and others: or he could cause one asleep or awake to hear words and remember distinctly what was spoken. God did so in

times past, he does not do so now; not that he changes, but his dispensations do, and we live in another dispensation than that of revelation by dreams and prophecy. Experience proves that dreams originate in the activities of life. That about which the hands are occupied, and especially about which the mind is deeply concerned, readily furnishes the occasion and material of dreams. It is quite reasonable to believe that God used this natural tendency of Joseph's mind to effect his intentions, and his dreams, superintended and shaped by the Divine Spirit, were truly divine communications.

We infer then, that the design of Jacob in attiring Joseph in that peculiar garment, was to indicate his intention of making him the future head of the family and principal heir of his possessions, giving rise to the purpose of murder by his brethren, which was wondrously overruled to accomplish the designs of God.

We may learn from this that God has, as it respects every one, a definite purpose, the attainment of which nothing can prevent. As well might we combine to stay the progress of the tides, or the clouds conspire to stay the sun, as for human or infernal agents to attempt to baffle or retard hisends. He shames their very futility by making it, as in the case of Joseph's brethren, to hasten on the grand consummation. He is never without sufficient agencies; who they are, is of little consequence, as everything in the hand of God is omnipotent.

We may also learn not to slight or neglect matters because of their seeming insignificance. We have no certain standard to test relative importances; we can have no certain knowledge of what an opportunity bears in its train, or the importance of the act to which mercy or necessity calls. By a thing unimportant in itself—a word, a frown or smile—a heart-chord may be touched that will vibrate throughout the entire life. As when the rain falls on the summit of a water-shed, a few feet one way or the other may determine its course into the northern or southern ocean, so a single step may decide the character of the future life; the act of a moment may determine where and how that life may end. We are ever planting in most fertile soil seed that will produce interminably. We are thickly beset by effective means of joy and sorrow, life and death. The instrument may be insignificant—the wire, though never so small, is sufficient to conduct the electric motion from shore to shore, from continent to continent. The consuming fire, the roll and crash of the thunder, and the heaving ground and yawning chasms of the earthquake, may fail to move the sin-cased soul, which the tender thrilling of the still small voice may melt into the deepest penitence. That which is despised may be the wisdom of God and the power of God unto salvation. We cannot be too considerate of little things; alas, how lavishly careless of things of the greatest moment!

We may learn, in fine, that if we are the children of God and our aim is his glory, we will most certainly attain our object, and will, in the end, be most highly honored. It is God's purpose to bring all his servants to a position infinitely higher than Joseph attained in Egypt. We have in the garment of our profession—the beautifully arranged and highly distinguished privileges of the gospel—the foreshadowing

of the white robe all his loved ones, his crowned princes, wear. It may in our case, as in Joseph's, evoke persecution; but as his dreams were true, although his white tunic was soon besmeared with dust and blood, as his path led to the court of Egypt, although it lay through slavery and the prison, so, whatever may be our present discomforts, our path, as designed of God, leads steadily upward, and we will stand by and by on a table-land high above the annoyances and opposing difficulties of this vale of tears. Out of the night of doubt and fear we shall be ushered into light and endless day. From jealous envyings we will pass into the fullest fruition of heavenly fellowship; freed from the rags and misery of sin, we will be clothed in the attire of kings and priests—inducted into the heirship of our heavenly Father and the enjoyment of the glory of our Lord Jesus Christ, where we shall shine as the firmament and as the stars forever and ever. *

AN EXPLANATION.

MESSRS. EDITORS—Permit me, through your pages, a word of explanation. On page 233 of your Magazine, my name is appended to the report of the Committee on Discipline. That report contains answers to two inquiries; both of which answers are, in my judgment, incorrect. True, I did not bring in a minority report, as, I see now, I should have done; believing that the report would not pass without discussion and alteration. When it was first presented, I stated my non-concurrence. It then only expressed a simple negation to the questions proposed. The report was thought to be incomplete, and was recommitted. I never saw it again till it was read and adopted, a few minutes before the final adjournment. This, by the way, was through no fault of the chairman.

I certainly am casting no reflection when I say, it was *run* through with that haste which too often characterizes the last hours of deliberative bodies. Although there was no negative vote, it is questionable whether it expresses the judgment of a majority of the committee. A matter of so great importance, in its practical working, should have been well considered.

As to the first question, regarding voting for amendments to State constitutions, it will depend very much on what the amendment is, what Synod's answer should be. If it is to alter the time of holding elections, or lengthen or shorten the term of office, or anything of like kind, then we have no interest in it. But if it is to secure the rights of *all* the subjects—as, for instance, striking out the word *white*, the question at issue—then we certainly have something to do. We are testifying, among other things, against the injustice of the government, in making an invidious distinction between whites and blacks, in forbidding to the latter all the rights of citizens. And yet, when they so far heed our testimony as to say we will submit it to the voice of the people, to determine whether the desired alteration shall be made, we then say to our members, You must *not* vote for it, "inasmuch as

voting for *this* object involves incorporation with the national society, and imperils our dissent from it." So far as concerns those who are of foreign birth, and who are not naturalized citizens, this is in the main true. They would have to incorporate with the national society to obtain the right to vote. But how it can apply to the natural born citizen, is, I must confess, beyond my comprehension. The point is either too finely drawn, or my intellect is too obtuse to see it. Sure I am that the assertion will convince nobody. Nor will the scripture quoted, viz., Isa. 8: 12, "Say ye not, A confederacy," &c., prove it, to any one who doubts, for the simple reason that in this case it is not apposite.

The answer of Synod in 1866 was certainly to be preferred. That was, "There may be instances in which it *would not* be wrong to do so, yet Synod does not *recommend* such a course." But now Synod answers, unequivocally, that it does involve something sinful, and inconsistent with the principles and practices of our church. Has the state of the case changed? or have we obtained new light on the subject in the last two years?

I also disagree with the second part of the report, viz., the answer to questions contained in paper No. 24, the substance of which, in short, is this: Can a member of the Reformed Presbyterian Church hold the office of school director, when he can do so by taking an oath to discharge, to the best of his ability, the duties of the office? and can our members vote for such an officer? "Synod answers, No!"

In 1867 the Committee of Discipline made the following report, in answer to a reference from Rochester Presbytery, asking a deliverance on the question, "whether a member of church, residing in Canada, may hold civil office where no oath is require?"—"The principle involved in this question is not local, but general in its application. The position of the Reformed Presbyterian Church in regard to accepting office, the committee understand to be, *not* that it is sinful in itself, and wrong in all cases, but that it may become sinful either by the imposition of an *immoral* oath, or by involving an obligation to perform a sinful service. When either of these conditions exists, the law and practice of the church forbid the holding of office." Synod adopted this. The question now is, which is the law? The unequivocal No! of last Synod; or the above judicious report?

This question is one of immediate application here, in Iowa. There have been school districts in which there is no one residing, but members of the Reformed Presbyterian Church; hence no one to be director but some of themselves. Without a director they cannot draw from the school fund, and consequently can have no school. Our school law does require an oath which our people cannot take. But the State superintendent, it is said, has directed that an exception be made in our favor, *i. e.* that they be acknowledged as directors with such an oath as they can take. Judges of the court have so directed the administration of the oath. But by the late action of Synod, they must demit their charge of the schools, and our families in those localities make some other provision for having their children taught. There is no use in making a rule that cannot be practically carried out.

August 7, 1868. R. B CANNON.

Selections.

DOING GOOD AT ALL TIMES.

We are apt to disparage and neglect familiar and incidental opportunities of doing good. Great occasions we can improve; they have a palpable shape and magnitude; we know how to lay hold of them; and they seem worthy of our care. But the opportunities which occur in the ordinary routine of life, in buying and selling, and in the trivialities of social intercourse, are allowed to glide away while we are considering whether it is worth our while to improve them. There has always been a class of *reformers* in the world, whose philanthropy confines itself to grand achievements. They are happily hit off by Mrs. More, in her "History of Mr. Fantom," a London tradesman, who turned philosopher and set about rectifying the world at large, with a zeal that left him no heart for cases of individual suffering. He would "alter all the laws, and do away all the religions, and put an end to all the wars in the world." He would "abolish all punishments, and not leave a single prisoner on the face of the globe." But when applied to by a benevolent neighbor to contribute a trifle toward liberating an unfortunate debtor from prison, he "had no attention to spare to that business, though he would pledge himself to produce a plan by which the national debt might be paid off in six months." When asked to co-operate in bringing a tyrannical work-house keeper to punishment, he excused himself on the ground that "the wrongs of the Poles and the South Americans so filled his mind as to leave him no time to attend to such petty grievances." A poor man's house in his vicinity having taken fire, he justified his neglect in not going to the help of the sufferers, by alleging that he was just then "engaged in a far nobler project than putting out a fire in a little thatched cottage"—he was "contriving a scheme to extinguish the fires of the inquisition."

Mr. Fantom has his proper archetype not only amongst the infidel Socialists of the day, but in the feature of his character presented in these extracts, he may stand for the representative of many wiser and better men. Perhaps we are all too much disposed to make our Christianity a matter, if not for Sabbath and sacraments, at least of times and seasons, and still more of systems and societies. The great lesson I wish to enforce is, that we should live TO DO GOOD. We are not to confine our exertions to one set of objects, nor to periodical occasions, but be always ready, as we can find or make opportunities, to minister to the well-being of our fellow-creatures, or to the prosperity of religion. It is one of the most beautiful pictures the inspired writers have given us of the Founder of our holy religion—a biography in a single sentence—"He went about doing good." And if we would prove ourselves to be his disciples, we should cherish his spirit and tread in his steps. There is no incompatibility between the two great classes of interests which solicit our benevolence, the physical and the spiritual, the necessities of the poor and the salvation of souls. Experience demonstrates that the heart which responds to the cries of a world

perishing through lack of knowledge, is the heart which most readily thrills at the cry of bodily want; that those who care most for the souls of the heathen are among the most active agents of patriotic and local charities; that genuine Christian charity, while it leaves no object unattempted on account of its vastness, overlooks none on account of its minuteness—copying in this respect the example of Him who, in his way to the cross to save a world, often stood still to give health to the sick, and to wipe away the tears of the mourner; who sowed, at each step, the seeds of those various institutions of mercy which are still springing up in his church; and who, while suspended on the cross in the crisis of human redemption, still thought of his filial relation, and tenderly provided for a mother's comfort.

BRIEF EXTRACTS.

We cheerfully give place to the following Brief Extracts, sent to us for publication. Eds. R. P. & C.

Treasure in Heaven.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has posts of honor and power to tempt the restless aspirings of ambition, of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims: "How much there is here that I do not want! I have what is better. My treasure is in heaven."—*Dr. Tyng.*

Wants Supplied.—A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, not of our desires; he will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it; what is not bestowed upon us may not be so beautiful at that time wherein we desire it, for everything is beautiful in its season. He that did not want God's kindness to renew him, shall never want God's kindness to supply him; his hand shall not be wanting to give, where his heart hath been so large in working.—*Charnock.*

The Duty of Prayer.—Consider the great benefit of a constant, diligent, and persevering attendance on this duty. It is one of the greatest and most excellent means of nourishing the new nature, and of causing the soul to flourish and prosper. It is an excellent means of taking off the heart from the vanities of the world, and of causing

the mind to be conversant with heaven. It is an excellent preservative from sin and the wiles of the devil, and a powerful antidote against the poison of the old serpent. It is a duty whereby strength is derived from God against the lusts and corruptions of the heart, and the snares of the world.—*Edwards.*

MINISTERIAL CHARACTER.—The character of a minister is far beyond that of a mere gentleman. It takes a higher walk. He will, indeed, study to be a real gentleman: he will be the farthest possible from a rude man: he will not disdain to learn nor to practice the decencies of society: but he will sustain a still higher character.

It is a snare to a minister when in company, to be drawn out to converse largely on the state of the funds, and on the news of the day. He should know the world, and what is doing in the world, and should give things of this nature their due place and proportion; but if he can be drawn out to give twenty opinions on this or that subject of politics or literature, he is lowered in his tone. A man of sense feels something violent in the transition from such conversation to the Bible and to prayer. Dinner visits can seldom be rendered really profitable to the mind. The company are so much occupied that little good is to be done. A minister should show his sense of the value of time. He must be a man of business. It is not sufficiently considered how great the sin of idleness is. We talk in the pulpit of the value of time, but we act too little on what we say. A wealthy man builds a fine house, and opens to himself fine prospects; he wants you to see them, for he is sick of them himself. They thus draw you into their schemes. A man has got ten thousand pounds; you congratulate him on it, and that without any intimation of his danger or his responsibility. Now you may tell in the pulpit that riches are nothing worth; but you will tell him thus in vain, while you tell him out of it that they are.

Lord Chesterfield says, a man's character is degraded when he is to be had. A minister ought never to be had.—*Cecil.*

THE POWER OF PRAYER.

THE Bible account of the power of prayer is the best we can have.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty-four thousand Assyrians are dead.

Hezekiah prays—the sun dial is turned back; his time is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a moment.
Ezra prays—the walls of Jerusalem begin to rise.
The Church prays—the Holy Ghost is poured out.
The Church prays again—Peter is delivered by an angel.
Paul and Silas pray—the prison shakes; the door opens; every man's bands are loosed.

SERMO AD CLERUM—CLERICAL AND SECULAR EMPLOYMENT.

"And he left the oxen."—1 Kings 19 : 20.

THE text is spoken of the prophet Elisha, who lived about nine hundred years before Christ. He was, as we learn from the context, a man of property; a farmer of substantial character, who oversaw his own workmen, and assisted in the operations. "He was ploughing with twelve yoke of oxen, and he with the twelfth." This marks his importance, and the extent of his agricultural business. He was no mean man; no insignificant farmer; and no idler waiting for an adventure in order to better his condition; but a man of note in his day; a man of means, and a man of industry and energy. But when Elijah passed by him, and cast his mantle upon him, *he left the oxen.* All of them; as well the yoke he drove himself, as the eleven others that went before. He did not even stop to give instructions in regard to the continuance of the work, or the putting out of the crop. All that was declined by him, and devolved upon other parties. His avocation was honorable; it was useful; and it was profitable; but he left it all, to accept a higher position; to engage in a nobler calling. His Master had a better work, and a more glorious reward.

He left the handles of the plough for the mantle of the prophet. He did it instantly. There was no hesitation; no weighing of considerations. *He left the oxen.* Not that he despised manual labor, or honest industry, but because he was CALLED. The call was divine, and must be obeyed. It required his entire time and thoughts, and could not be fulfilled by a partial attention. *He could not prophesy as he ploughed, therefore he* LEFT *the oxen.* He did not take them with him. He had no use for them in his new vocation. Other instrumentalities were to be used. Those he left would pass into other hands. *He left the oxen.* The separation was final; *he never came back.* His life was long and eminent, and much checkered by vicissitudes of fortune, but Elisha never returned to the plough. His inclination did not incline him; his health did not require it; and the necessities of life did not compel him. Called to be a prophet, he magnified his office, and his office supported him, or God supported him in it. He was not rich, but he was not in want. And when he was offered rich gifts, he declined them positively and promptly. God provided him with all things necessary. *He left the oxen,* but he did not starve or beg his bread. And in his case was illustrated the saying of the Psalmist: "I have been young and now am old, yet have I never seen the righteous forsaken, or his seed begging bread."

His eminence was distinguished, and his mission marked, by God's signal favor. None more so. His name lives, and will live forever, in the oracles of inspiration and the praises of the saints—in time, and when time shall be no more.

What it would have been, had he not left the oxen, we can only surmise. Or what, had he left them and returned, we may only speculate. We will not be wise above what is written. Let the text teach its own lesson. A few practical observations in conclusion:

INFERENCE.

From this subject, we infer—

1. That no one should leave his oxen for the ministry unless he is divinely called.

2. That being so called, he should leave them promptly, heartily and entirely.

3. That having so left, he should never return, but devote himself wholly to the work of his ministry.

4. That if he do so faithfully, he will be crowned with success and honor.

"He that endureth to the end shall receive a crown of everlasting life."

When we see a minister of the gospel engage in secular employment, we say to ourselves, *he is going back to the oxen.* When we see his sermons, in consequence, lose their interest, and degenerate into the mere assertion of unquestioned platitudes, or equally unprofitable declamation, we inquire—*Why does he not leave the oxen?* When the audience becomes sparse, the support small, and the interest less, we think—*Will he not leave the oxen?* When we find the congregation growing still smaller, the dissatisfaction increasing, and the support diminishing, until it is wholly inadequate, and the poor pastor leaving from sheer necessity, to seek another field, we are sick at heart, and mentally say—*Why did he not leave the oxen?—Christian Observer.*

CHRIST CLEANSING THE HEART-TEMPLE.

In what a turmoil and confusion did our blessed Lord find the Temple when he entered it on a certain time of the Passover! A noisy crowd of money-changers and cattle-brokers are driving their selfish and sacrilegious traffic. Herds of oxen are lowing; sheep are bleating; cages of doves block up the way; the air is filled with the jabbering babel of traders' tongues, all eager to sell their beasts and birds for the sacrifice.

It is a terrible desecration of an edifice sacred to the Lord of heaven and earth.

Right among these noisy traffickers enters one who is greater than the Temple. Seizing the small rushes which were used for tying up the cattle, our Saviour twisted them into a "scourge" or whip, and drove out the whole crowd of profane intruders. The tables of the

money-changers are overturned; and to those who were turning the sanctuary into a pigeon-house, the Divine Master says: "Take these hence! make not my Father's house a house of merchandise!" The temple is cleansed in an instant. Not, of course, by the terror inspired by a small whip in a single hand; but by a supernatural authority—the authority of the Divine Messiah, which asserted itself in such a manner that the sacrilegious rabble moved off, convicted of their wrong, and overawed by the rebuke of that sovereign who was "Lord also of the temple."

In this striking scene I find a parable, full of spiritual instruction. The soul of every Christian is a *temple*. It becomes such at the time of conversion. Formerly a habitation of the evil one, it becomes, by regeneration, a "habitation of God through the Spirit." As the stones on Mount Moriah were but common stones until they were consecrated to God's use, so the powers and affections of a sinner's heart become, through true conversion, a dwelling-place for Jesus. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy, for the temple of God is holy; *which temple ye are.*" What a glorious idea this presents of a faithful follower of Christ. His heart is a sanctuary of the Spirit—full of holy thoughts and devout aspirations. Not a gloomy cloister; but a tabernacle of praise, with strains of lofty melody pealing through the arches, and the sweet incense of gratitude ascending from the altars. The mercy-seat of prayer is there; and the flames of love, consuming the offerings, send forth the "savor of a sweet smell."

But alas! how often is this inner temple of the believer profaned by intruders as sacrilegious as they who brought their beasts, and birds, and bullion into the sacred edifice on Mount Moriah! Selfishness brings its herd of sinful schemes into the apartments which belong to Christ alone. Gradually, and under fair pretenses, self edges—first into the outer courts, and then into the very sanctum of the soul. But into this profane heart how often does the loving Jesus come with the *scourge* of sharp chastisements! How often does he twist the very plans of our selfishness into a thong to smite us! Selfishness becomes its own retribution. Our pride, too, is often fearfully scourged by humiliations and mortifications and exposures. Poor boastful Peter! What a scourging did his self-conceit receive in Pilate's garden. And what a terrible whip of retribution did David's lust receive, when the child of his guilt lay dead before his weeping eyes. It was to purify, and not to destroy, that the chastening Lord entered those heart-temples. And our pitying Saviour, when he weaves out of our sins a scourge to punish us, only carries out his discipline of mercy. Whom he *loveth* he chasteneth; and *scourgeth* (observe the word)—*scourgeth* every child whom he receiveth.

We could point to hundreds of church members into whose heart-temple covetousness has intruded and set up its tables of traffic, in despite of that solemn caution, "Ye cannot serve God and Mammon." Such men are eaten up by the greed of gain; they are thoroughly worldly-minded and unspiritualized. The heart that was once a tem-

ple has become a warehouse or a broker's office. Let such backsliding professors look out for the scourge! Perhaps it may come in a sore spiritual distress; perhaps in commercial disaster, which shall overturn the tables and scatter the hoards of coveted wealth. In 1857 the Lord entered into the American Church with the scourge of commercial chastisements, and threw down the tables of traffic in terrible bankruptcies; but it was to prepare the way for the most glorious revivals known in this century. What was the meaning of the late war, but the entrance of Christ into a profaned temple, where the foul demon of slavery had been allowed to entrench himself behind the very altar.

Sinful ambition is another intruder into the heart sanctuary. "Seekest thou great things for thyself? Seek them not!" But in spite of this tender warning, ambition gets possession; until at length the indignant Master enters to overthrow our guilty schemes, with the stern rebuke, "Take these things hence;" "he that exalteth himself shall be abased." Methinks that some of us may have set up *domestic idols* in the temple of the heart. We loved them more than we loved Him who gave them. And when the scourge came—came, too, in an unlooked-for hour—it drew the heart's blood! The surgery of bereavement was terrible. The death-query sounded through the inner-chamber, while the Master was carrying off our idols. But, when the idol was gone, there was more for Him to whom the whole heart had once been promised. When our loved ones are taken, then, like the sisters of Bethany, we send for the FRIEND who had been quite too much forgotten or neglected before. Blessed be the chastisements, however bitter, which purify the heart for Jesus. Blessed be the scourge, if it is only in that hand which was once pierced for our redemption! Love never gives one blow too many, or too hard.

There is one other thought worth noting here, if it be not too close a torturing of the very words of the inspired narrative. You will observe that when Christ cleansed the temple of intruders, he "made a scourge of *small* cords." He wove the little withes that laid about the floors into the shape of chastisement. So does that same loving Lord now employ little trials as well as great bereavements, in the spiritual discipline of his people. Many a Christian has a daily vexation to try his patience or to punish his besetting sins. Little pains, little annoyances, little discomforts, are as much a part of our discipline as are the formidable adversities that occasionally smite us like hurricanes. Little vexations often creep into the secret places, and, by finding out the sore spots, discover to us our faults. Let us not despise the chastening of our Divine Physician and purifier, when he sends small trials as well as great ones to test our graces or to drive out our sins. Remember that it was with a scourge of small cords the Lord of the temple expelled the profane intruders from his dwelling place. Better, far better, to bear the scourge of little cords, when laid on by the hand of love, than to endure the whip of scorpions in that world where punishment can torture and sting, but may never purify.—*Rev. T. L. Cuyler.*

aged, for the sick, for those whose powers of vision fail by disease or by years, the Psalms and the New Testament are printed in large type, and bound in convenient forms, that the truths contained in these volumes may be still accessible to the saint ripening for heaven, as the light fails, and as life ebbs away. To the end of the world the Psalms in religious experience will occupy the same place which they now occupy; to the end of the world they will impart comfort to the troubled, and peace to the dying, as they have done in the ages that are past.—*Barnes.*

PSALMODY.

THE following article was published in the *Presbyterian* of Sept. 11th. We reproduce it here in order to put before our readers the true issue on the subject of Psalmody. EDS. R. P. & C.

MESSRS. EDITORS—It is in no spirit of controversy that I desire again a little space in your columns, to make plainer some things in my former communication, noticed in your paper of August 29th, by Dr. M'Laren and your correspondent "H." As I have mislaid the number containing my article, I must depend chiefly on the quotations taken from it by those who have replied to it, aided by my memory and judgment.

It will be, I think, admitted that there is a plain difference, both in regard to inspiration and authority, between a version of the Scriptures, or of any part of them, and another book, a merely human production, even though its sentiments be entirely scriptural—for instance, between the English version of the Bible and the Westminster Confession of Faith. Now, while we cannot say that the former of these is an inspired version, we can say that it is a version of the inspired word. But we can say neither of the latter. While we believe that it is thoroughly scriptural, we do not put it on a level with our English Bible. The same thing is certainly true of any one book in the Bible. The Book of Psalms, in the Scottish version, has a claim to inspiration and authority that the Presbyterian Hymnal has not, because the latter is a human work, while the former is a Divine production, that has passed through human hands in its versification. We claim for the Psalms in our metrical version what we do for them in the prose translation. The fact that the exigencies of metrical rules demands larger supplements and more transpositions, does not affect the position laid down, unless it be contended that in the prose version the utmost limit of license in translating was reached. This, we presume, will not be done.

I will illustrate my meaning by a quotation in both versions, from the 27th Psalm, verse 8—"*When thou saidst*, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

"*When thou didst say*, Seek ye my face,
Then unto thee reply
Thus did my heart, *Above all things*
Thy face, Lord, seek will I."

We have marked in *italics* in both versions the words added by the translators. These words are not inspired, and it is doubted by some if they constitute the proper supplement. But whether or not, the claims of the verse to be inspired is not affected in either case. I must, therefore, demur to Dr. M'Laren's statement, that our version is our Psalmody. Our position is, that the Psalms of David in our version constitute our Psalmody. I am aware that from want of precision in a sentence which the Doctor quotes, I gave occasion for his statement. That sentence is, "We prefer the Scottish version, and we sing it because it is a version of the inspired Psalms." The idea of singing a version, apart from the Psalms versified, never occurred to us, hence we added, "We can find a divine warrant for singing *them*" —the Psalms, of course, not *it*—the version distinct from the Psalms. We no more sing the version in that sense, than our Presbyterian brethren sing the Hymnal as distinct from the hymns composing it.

The different parts of family worship, as prescribed in the Directory, furnish another illustration. These are reading the word of God, praise, and prayer. In observing the first, we read a chapter in the English Bible. A chapter in the Confession of Faith, that would be very good reading at another time, would not do here, just because it is not the word of God, and to read it would be an innovation on the institution of worship. Now, suppose the head of the family sings the part of the 27th Psalm, in the metrical version, containing verse 8, quoted above, and then reads the same Psalm. Is the 8th verse, when read, inspired, and when sung, not inspired? Either this ground must be taken, or that neither is inspired, or the third alternative, that both are inspired. This is our ground; and hence we claim to sing, as well as to read, the inspired Psalms in worship.

These remarks bear on the point of the exclusive use of the Psalms of David, by showing that the true issue is between singing inspired and uninspired songs. In order to remove this difficulty in the way of union, our friend must convince us that the productions of men are as acceptable to God, and as profitable to the worshiper in praise, as the Psalms of inspiration.

My unknown friend, "H.," asks if the "direction in the Catechism is binding and unbending." That direction is, "Not to worship God in any way not appointed in his word." He seems to question if this be the law of the Bible, and infers if it be, we must both preach and pray in the very words of Scripture. My answer is: The Bible contains commands to sing Psalms, Ps. 105: 2, James 5: 13; to read the Scriptures, John 5: 39; to preach and teach, 2 Tim. 4: 2, Matt. 28: 20; and to pray after the manner of the Lord's prayer, Matt. 6: 9. An intelligent application of these precepts will, I think, save my friend from either questioning the propriety of the direction in the Catechism, or shutting himself up to use the very words in Scripture in prayer as well as in praise.

THOMAS SPROULL.

Missionary Intelligence.

EXTRACTS FROM PRIVATE LETTERS.

THE following interesting letter, from one of our Missionaries in Syria, was read before the Ladies' Missionary Society of Allegheny congregation. We call the attention of our Sabbath schools to the suggestion at the close. How many will respond?

Our building, notwithstanding all the Doctor's efforts, still lingers. Providence only knows what toil and weariness he has had about it. If he had not pushed and economized as he has done, it would not have been finished for four years yet. As it is, we intend, Providence permitting, to begin our regular school in it the 1st of September. We have received money direct from one Sabbath school, enough to keep one Fellah child a year, and they think they will be able to support three more. Another school talks about undertaking to keep one or two; they have not decided yet. Could you not undertake something of the kind? You might do as others are doing. Send the money direct to us, not troubling the treasurer of the Board with it, and then we will be directly responsible to you for the assigned use of it. About $50 a year will keep a girl or boy, after the first year. For the first, of course, it will take more, as we need beds, desks, &c., to start with.

Our mission, professedly, is to the Fellaheen. They are the only real heathen in Syria. They worship the sun and moon. We are persuaded, after experience, that the only way to be successful among them is to take the children away from their friends for a time, until religious principles can be established in their hearts. Inefficient as the boys' boarding school was before, being necessarily in the hands of a native, located at a distance from the houses of the missionaries, much good has resulted from it. Those of the boys who were in the school that have married, treat their wives very differently from the rest of the people. They do not whip them, or allow them to go out and work in the field, as do the other Fellahin.

A Fellah woman is about on a par with an Indian squaw. Her husband smokes and hunts, while she plows, sows, reaps, and attends the house and children. And if God, in his providence, gives her daughters instead of sons, she receives an extra share of ill treatment and abuse. Wives in this country are bought, and then treated as slaves of the very lowest kind. If a man kills his wife by ill treatment, the law taks no cognizance of it. Above all, we must elevate the women. I paid a visit, about two months ago, to two of the villages where we have schools. If we could set a Fellah village in the diamond of some large city, we could make money enough by the exhibition to keep the Mission a year or two.

If you can, imagine fifteen or twenty one-story and one-room houses, built side by side and separated by three-feet passages, "the invariable type being four walls formed of unhewn loose stones piled up in two rows, with rubble between. The roof is supported on a post of wood,

usually the trunk of a tree with the bark on. This carries transverse beams. These, in turn, support smaller branches, and these slighter, till, over all, myrtle is placed, and then earth some inches thick, which is mudded over on the approach of winter. The inside walls and door undergo the same process. There are no windows, and the door is often so low that I would have to stoop to enter. The fire is made in the middle of the floor. One or two mats or quilts for a bed, and mud receptacles for wheat, constitute the furniture of the house." The house into which I first went had been freshly covered with mud, and looked rather respectable. In one corner was a stick slung at an angle, on which were two hawks, for hunting. In a corner was a native loom for weaving coarse muslin, of which their clothes are principally made. In the opposite corner, seated on a coarse straw mat, were ten or twelve boys, comprising Yusef's school. In the other, if it had been winter, animals would have been, and even yet would be, at night. This house had an extra piece of furniture, *i. e.* a few boards about three feet off the ground, to lay the bedding on. We were invited to a seat on this, which we took, feeling rather uneasy lest we should carry away more than we brought. All the women in the village gathered in the room and about the door to see the Frank girl. A great many of them had never seen a civilized woman before, and I was duly examined. One girl, after standing looking at me for a while, asked me what made me leave my friends and come here alone? I told her as well as I could, but she did not seem to appreciate my motives.

After examining the boys as to their acquirements, we mounted and rode a half hour across to another village. The door of the teacher's house, which is also the school-room, was not any higher than a common bureau. With difficulty I managed to double up and get in, when we were invited to a *squat on the floor.* As soon as my eyes became accustomed to the light, or rather absence of light, I saw the boys squatting on a mat, rocking back and forth. My ears before had been apprised of their presence. It is customary in Arab schools for the children to repeat their lessons out loud. These, to show their diligence to the strangers, had commenced in their loudest key. The room, unbemudded as yet, with its winter accumulation of smoke presented anything but an inviting picture. I could scarcely realize the possibility of human beings living in such a condition. The anxiety to see me was so great that the women crowded around the door, shutting out what little light and air there were. So the teacher proposed we should adjourn out doors under a tree. The whole village gathered around to see a girl from a civilized country. The gentlemen—Salem Sauleh, my Arabic teacher, and a missionary from Beirut—had quite an interesting talk with them. Mr. Frazier said it was quite worth while to take me along, if only to collect a congregation. When we mounted to leave, I had on a large sun bonnet, to protect me from the sun, and my hat was slung over my arm. A woman came up and asked me what the hat was. I told her, and she asked me if I wouldn't put it on. To gratify her, I did. She said it was very pretty. I talked with them as well as I could, and they were pleased as children at being noticed.

Don't you think there is sufficient necessity for trying to take these girls out of such a condition and trying to show them something better, and awaken in them a desire after better things? There is far more necessity for educating the girls than the boys, for as long as the young men have no other resort than to marry such wives, the children cannot be better than their mothers. We will have accommodations in the building for ten of each sex, and I think the different Sabbath schools could support that many without calling on the treasurer for anything extra. If you send to us direct, we will keep you posted as to the progress of your protegés, which will make it more interesting for the children.

Mr. Beattie, under date of July 1, writes:

We intend opening the school in Latakiyeh the 1st September. The prospect is that pupils, both boys and girls, will be obtained from the Fellaheen without difficulty; all we need is money to support them. A little help on the part of the Sabbath schools of the different congregations will furnish, without trouble, the requisite support. The 2d church of New York—I mean the Sabbath school of that church—has already forwarded the support of one pupil for a year, with the belief that they will be able to do more. A lady also, from the same congregation, has volunteered to bear the annual expenses of one, from her own pocket, and has forwarded the amount, $50 in gold. Let this example be imitated, and funds will not be wanting to fill our boarding-school, nor will the burden thus distributed be felt. It is befitting that the children of the Sabbath schools should enter into this. I hope that they will be encouraged to do so, both for their own sakes as well as the good of the needy Fellaheen.

Mr. Dodds writes from Aleppo, July 12th:

We have been in Aleppo now for nearly a month, and it is only now that I have found my first leisure for writing to you; and now I have time for only a few lines, as the post goes out this evening, and I have other letters to write. Our parting was very painful to us, not only on accouut of the severance of ties that were very close and tender, but also because we left the brethren at Latakiyeh quite overburdened with labor, responsibility and care.

God prospered our journey when we moved, and we arrived in Aleppo five days after leaving Latakiyeh; and although we were all considerably fatigued, we made our arrival sound in health and limb, and without any considerable damage to our goods; and now we are as comfortably settled down as we were in Latakiyeh, and in some respects, more so.

Our Bible class on Sabbath forenoon, has hitherto, since our coming, numbered from twenty to twenty-three or four, and our audiences at preaching on Sabbath afternoon, from twelve to twenty. About half of those who attend at these exercises are constantly fluctuating, so that we have some new hearers almost every Sabbath: and I generally make it a point, at almost every meeting, to explain the way of salvation, so that those who hear but once must either accept Christ and be saved, or reject him and be without excuse in the day of judgment.

In our Bible class we take the New Testament, in order, as long a lesson each day as we have time thoroughly to sift, and first read the lesson over verse about, and then ask questions all round, taking the passage, verse by verse, giving in the mean time such explanations as the ignorance or errors of the persons present demand, and adding, at the close, some words of exhortation. This exercise sometimes elicits some lively discussion and controversy. We open and close, of course, with devotional exercises.

The boys' and girls' schools here number, each, more than forty pupils. The former I visit almost every day, and the latter occasionally. They both require some modifications to increase their efficiency and usefulness; but these will have to be introduced gradually.

I received, last evening, a letter from Muallim Isa, our native helper at Idlib. His account of the state of the work there, is encouraging. His school has over thirty pupils, boys and girls. He has meetings with a number of adults, for their religious instruction, every evening, and twice on the Sabbath. Latterly, also, the children of the schools mostly meet with him on the Sabbath for religious instruction.

On the fourth Sabbath of May we dispensed the sacrament of the Lord's supper. By the way, I suppose bro. Beattie or the Doctor has informed you, before this time, that at the same time—that is, at the close of the communion—we baptized one of the Fellaheen, a young man by the name of Hassan, but who, at his baptism, took the name of David, and who has a wife and one child. I have much hope that Hassan wil prove useful, and that his wife, too, will, in time, be brought to Christ, as she appears to be quite docile, and he is very diligent in teaching her. I have a long story to tell you about him, but I have not time now.

Ecclesiastical.

PROCEEDINGS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF IRELAND.

FROM the August number of the *Covenanter* (Belfast), containing the Minutes of the Synod of the Church in Ireland, we make the following synopsis:

The Synod met in Londonderry, Monday, June 29th, at 7 o'clock P. M., and after a sermon by Rev. J. Kennedy, it was constituted with prayer. Rev. C. K. Toland was chosen Moderator, and the present Clerk continued.

During the past year there has been no decrease among the constituent members, but an increase of one—Rev. Joseph Hamilton, pastor of the congregation of Garvagh. The number of ministers now in connection with the Synod is 28, of congregations 36, and of members 4,610.

Delegates from the Scottish Synod were present and addressed the Court. Messrs. J. L. M'Cartney and W. P. Johnston, being present, were invited to sit and deliberate. Mr. M'Cartney, by request, ad-

dressed the Court, giving an account of some of the operations of the church in this country.

The motion made last year for discontinuing the practice of requiring public proclamation of banns of marriage was renewed, and after a protracted discussion it was agreed "to pass from the subject at present, and hold it under consideration for another year."

An able report on the subject of Ministerial Support was presented, and several resolutions proposed for the adoption of Synod, among which are the following:

"3d. That in no case shall Presbyteries proceed to the ordination or induction of a minister over a self-supporting congregation on a lower stipend than £100 ($484 in gold), in the year.

"4th. That Presbyteries be instructed to use their influence in having a manse secured, if possible, in every congregation in the church."

Interesting and encouraging reports from missionaries in the American Colonies, Australia, and at home, were presented. The propriety of engaging more actively in the work of Foreign Missions, was discussed, but nothing definite was done. Mr. James Torrens, a theological student, offered himself to go out as a "medical missionary" to Syria.

The report of the Theological Hall represents that institution as in a prosperous condition. "Ten students were enrolled" the past year. Drs. Dick and Houston still continue to discharge, with satisfaction, the duties of Professors.

The Synod adjourned to meet in Belfast on the last Monday of June, 1869.

ORDINATION OF A. W. JOHNSTON.

THE Commission of the New York Presbytery appointed to ordain and install A. W. Johnston as pastor over the Craftsbury (Vt.) congregation, met according to appointment, Aug. 5th, and was constituted with prayer by the Moderator, Rev. J. M. Beattie.

The trial discourses—a lecture on Isaiah 61: 1–3, and a sermon from 1 Peter 2: 7, first clause, and the examination, which was conducted at considerable length in Hebrew, Greek, Theology, &c.—were very cordially sustained. Prof. Sloane preached the ordination sermon, from 1 Tim. 3: 1, impressively setting forth the excellency of the work of the Christian pastor. After answering the usual queries, Mr. Johnston was ordained and installed, Mr. Beattie conducting the solemn service. J. C. K. Milligan addressed the pastor, and D. M'Allister the people. The attendance upon the exercises was unusually large, the church being filled to its utmost capacity. A pleasant and encouraging feature of this settlement was the hearty welcome given to the pastor, not only by the members of the congregation, but also by nearly, if not entirely, all the rest of the numerous audience present. We trust that, by the Divine blessing upon the labors of pastor and people, this congregation may be as a vineyard which the Lord has blessed.

D. M'ALLISTER, *Clerk.*

CORRECTIONS IN MINUTES OF SYNOD.

THE following comprise *all* the corrections to be made in the published Minutes:

The name of Rev. R. B. Cannon is omitted in the list of members of Iowa Presbytery, p. 195.

The decrease in Brookland congregation is four by dismission, not as published, by suspension, p. 237.

The last Thursday of November, 1868, was appointed as the day of Thanksgiving, not Fasting, as in printed minutes; and the Thursday after the first Sabbath of January, as the day of Fasting, not Thanksgiving, p. 200.

On page 217, the seventh line should read, "The Moderator pronounced the sentence of suspension," not deposition.

"I see by brother Milligan's 'Gospel in Figures,' your 'Correction,' and the notice you give of a note from the Clerk of Synod, that there is considerable incorrectness in the minutes of Synod, and the statistics of congregations, as published. Whether the mistakes have been made by the types, by the Clerk, or by those who filled up the blank statistics, I know not, nor is it material to know, for 'to err is human;' but these mistakes, by whomsoever made, should be corrected.

"I see an inaccuracy in the statistics of the Sterling congregation which neither you nor brother M. have noticed, and which the Clerk, possibly, may not notice. The number of members in that congregation is published as being 68, when it should have been about 80. Former statistics gave the number as about 87, in which, however, were included some two or three who were under suspension, and some two or three who had removed without a certificate of dismission to any other congregation. According to some statements made in Synod in 1867, these should not have been reported as members; but the statistics had been handed in before these statements were made, or such directions given. Not counting these, then, there were belonging to that congregation one year ago, according to my list, over 80 members, living, not under suspension, and not dismissed to, nor within the bounds of any other congregation. Since that time I have heard of but one death, one removal, and of no suspensions by session. I deem this correction necessary, as I do not wish any to have the impression that the late pastor falsified in former reports, or that there has been such decrease in the congregation in so short a time. I make this statement that members and others may not be discouraged, and may not have the impression that the congregation is rapidly running down and likely to break up, or that the poor are not to be counted as members.

"M. WILKIN."

For inaccuracies in statistics the Clerks of Presbyteries are responsible. In reports, except where Synod has made corrections, the chairmen of committees are responsible. In no instance were "the types" at fault, so far as we could see. We have compared the printed minutes with copy, and find the one to correspond exactly with the other.

DARK PROVIDENCES.

"What I do thou knowest not know; but thou shalt know hereafter." John 13: 7.

'Tis well; and yet we strive to rend the clouds
That dim our vision. When night and tempest
Gather round, and nought save now and then a
Transient flash reveals our pathway, who would
Not prize a guide, a faithful, unerring
Guide, whose word was Truth? 'Tis so in life: our
Way we dimly see; our vision weak, the
Path so straight seems closed, and all hedged up
With thorns. "Our Father" speaks in providence
"Not there thou ere canst walk;" and why we know
Not now, but shall hereafter. Dear friends, our
Precious, cherished ones, in whom we placed
Implicit trust, are torn away by death
Or change; and all the tendrils of the heart
That round them clung, lie bleeding. To fervent
Prayers "the Master" answers, nay. Disease, with
Icy grasp, makes way for Want. Perfection,
Vainly sought, to heaven has fled. Earth's
Brightest flowers seem withering at
The touch; and why, we know not surely now,
But shall hereafter. These proud, rebellious
Hearts must yield to the Almighty. In
Meekness follow closely where He leads; and
Trust in earthly things all swept away, must
Heavenward turn, and clasp the cross of Christ.
That cup of suffering, which the Saviour drained
Even to its dregs, our lips must press; nor
Should we mourn the bitter draught that marks our
Heirship. The storms and frosts of earth's cold sky
Kind Heaven sends, to thin the sin-born swarms
That prey on plants immortal. Mere human
Love oft proves a deadly snare; earth is made
Home, and Heaven's appointed work forgot.
The tree must be trimmed oft, and carefully,
Its form fair and symmetrical to make;
Its branches lessen, ere good fruit is plucked.
So God deals with us. From our earth-worn hearts
He cuts away each idol, severs the
Ties that bind to earth, then points to heaven,
Bidding us place our hearts and treasures there.

M. J. J.

If we can do nothing else, we can pray for the peace of Jerusalem. Peace within itself; that differences may be healed; the cement or mortar being love. It is said, that all the stones in Solomon's Temple were so ordered that they looked like one stone.—*Henry.*

It will be one of the felicities of heaven that saints shall no longer misunderstand each other.—*Milner.*

Obituaries.

DIED, March 31st, 1868, Miss J. E. CROWE, daughter of Samuel and M. J. Crowe, in the 26th year of her age.

DIED, April 21st, of cancer in the stomach, Mrs. RUTH GEMMIL, of Londonderry Congregation, in her 75th year.

Mrs. Gemmill had for many years been a *much-beloved*, active and *liberal* member of Monongahela Congregation; but the bounds of her habitation extended farther west. She died as she lived, manifesting a deep, *heart-felt* interest in the *church* and her missions; honoring the LORD with her substance while she lived, and bequeathing *most liberally* when she died. She "being dead yet speaketh," saying to all, "Go thou and do likewise."

By special request. J. CROZIER.

OF heart disease and dropsy, on the 13th of June, entering his 21st year, B. F. BREEDON, a highly esteemed, trustworthy and faithful deacon of Indianapolis Congregation, much-beloved in the Lord for his official work's sake. But his work was soon done, his "good degree" soon "purchased;" and although but a youth, he has gone to his reward. His example and *early removal* are now saying to others, "Remember thy Creator in the days of thy youth." J. C.

REV. JAMES RODGERS, D. D., minister of the U. P. Church, died in Allegheny, July 23, 1868, in the 68th year of his age. It is a pleasing duty to record an estimate of the worth of the deceased. We knew him long and intimately. He was a faithful minister, an industrious pastor, and an exemplary Christian. For a number of years before his death he was, from defect of voice arising from asthma, unable to preach. He was, nevertheless, usefully and actively employed as superintendent of the Book Concern of the church, and in that position exerted a quiet influence for good. The Psalms especially occupied his attention, and it was his aim to get up Psalm books in an attractive form. We doubt not that the Providence that took him out of the pulpit and found another field of labor, increased his usefulness, and advanced the cause of evangelical religion. He is not, for God took him. To him to die was gain. T. S.

GEORGE KITCHIN died in Allegheny, July, 1868, of pulmonary disease, in the 35th year of his age. Brought up by pious parents in the R. P. Church, he made a public profession in the congregation of Pittsburgh and Allegheny, in 1853. At one time he designed to prepare for the ministry, but precarious health and other causes, induced him to turn his attention to the study of medicine. He retained, however, his love to the church. During a lingering illness he evinced the possession of the graces of patience and resignation. His faith in Christ supported him in his sufferings, and enabled him to look at death without terror. It was evident that he knew if the earthly house of this tabernacle was dissolved, he had a building of God, a house not made with hands, eternal in the heavens. T. S.

DIED, December 8, 1867, at the residence of his son, in Washington, Iowa, Mr. JOHN ALEXANDER, a member of the Clarinda Congregation, in the 75th year of his age.

Mr. Alexander was born in the county Armagh, Ireland. He was the son of David and Agnes Alexander. In his early years he enjoyed the pastoral care of the Rev. Hans Boggs, by whom he was admitted to the privileges of the church. In 1830 he removed to this country, and settled in what is now the Greenville branch of Rev. J. J. M'Clurkin's congregation, where he was ordained to the office of ruling elder; an office which he filled for 25 years to the comfort and edification of the church. In the division of the church in 1833, Mr. Alexander stood fast; and by his intelligent defense of the principles of the church, did much to encourage others to steadfastness. As a husband, he was kind and affectionate; as a parent, more solicitous for the spiritual than the temporal prosperity of his children; as a member of society and a ruler in the church, he excelled in calm, judicious, and prudent counsel. His example invites his wife and children to be followers of him as he was of Christ Jesus. COM.

AT a meeting of the Session of the Second Reformed Presbyterian Congregation, held 23d inst., called by the Moderator to take order in reference to the death of WILLIAM STEWART, which occurred on the 15th inst., the following minute was adopted:

Session records with profound sorrow its sense of the loss sustained by itself and congregation in the death of William Stewart, one of its members. Mr. Stewart served in the office of ruling elder in the congregation for a period of nearly 11 years. He was candid, diligent, and faithful, and gave a large measure of satisfaction in his official calling to those who called him to undertake among them the office and work of an elder. He died in the faith of Christ, calm, peaceful and assured, and in the certain hope of resurrecti unto life. "Whose faith follow, considering the end of their conversation

Session also resolved that a copy of the above be sent to the family of the deceased, and one to the editors of the *Reformed Presbyterian and Covenanter* for publication.

S. O. WYLIE, *Moderator.*
WILLIAM BROWN, *Clerk.*

PHILADELPHIA, 23d June, 1868.

DIED, October 27, 1867, at his residence in Ryegate, Vt., Mr. JAMES WHITEHILL, in the 75th year of his age.

Mr. Whitehill was blessed with a pious ancestry. His father, James Whitehill, who was a native of Scotland, came to Ryegate in the year 1798, where he was for many years a ruling elder in the Reformed Presbyterian Church, and where his memory is still cherished. Mr. Whitehill, the subject of this notice, was not among those who despise wisdom and instruction; but the early training he received showed itself in his life. At the age of 20 he was received into full communion in the Reformed Presbyterian congregation of Ryegate, of which the Rev. Wm. Gibson was pastor. Of this congregation he continued a most consistent and exemplary member to the day of his death —a period of 55 years; and for 33 years of that time he was ruling elder.

Mr. Whitehill had many domestic trials. He had thirteen children—seven sons and six daughters. Two of these died in infancy, and seven others after they had grown up. Over these successive bereavements he mourned, but did not murmur or complain. With increasing confidence he clung to that Saviour who has promised that he will make his grace sufficient for his people.

He loved the church of his father, and labored to promote its welfare. He was truly a pious man; but his piety was not the noisy piety of vain profession. At the family altar, in the prayer-meeting, and within the sanctuary, he was a devout and regular worshiper of God.

During his last illness he was supported and comforted by the rod and staff of the great and good Shepherd, who gave him a safe and comfortable passage across the dark valley of the shadow of death. He left an aged widow in feeble health, and three sons and one daughter, to mourn his loss.

"Mark thou the perfect man, and behold the man of uprightness;
Because that surely of this man the latter end is peace." B.

DIED, July 14th, 1868, at his own residence in Muskingum county, Ohio, BENJAMIN WALLACE, after a severe illness of some weeks.

He was born in county Donegal, Ireland, December 25th, 1781, emigrated with his parents to this country, in 1791, and settled in Beaver county, Pa., in 1794, where he, when quite young, joined the Reformed Presbyterian Church with his parents, who had been members of the Presbyterian Church in Ireland, He did what he could for many years to build up the Beaver Congregation, when he removed to Ohio in 1838. He was a consistent and worthy member of the Reformed Presbyterian Church till his death. He raised a large family—fourteen children—eleven of whom survive him, all members of the church. His wife died ten years ago. He was a very affectionate husband and kind father.

Benjamin Wallace was more than an ordinary man. He was passionately fond of church history, very strongly attached to the Reformed Presbyterian Church, and was always ready and able to defend her distinctive principles. He loved and esteemed highly the ministers of the church, talked a great deal about them, prayed much for them, was anxious to know that they were well supported by their people, and all successful in their work. He spoke often with admiration of Rev. Robert Gibson and other ministers, whom he heard in the early part of his life. He wrote many very interesting and instructive letters to his children and their families during the last years of his life.

Living two miles from the house of worship, he was not able to hear preaching often for some years, but was always present on communion occasions. He wrote very feeling letters to his pastor about his fears of death, and his anxiety to prepare to die. These fears were all removed before death came, He was able to speak within a few moments of his departure. When asked. he said he knew all about him, knew he was dying, had no fear of death, and so fell asleep in Jesus. Such, God will bring with him. May the many prayers of this good father be answered, and all his posterity be enabled by grace to walk in his footsteps and meet him at God's right hand. COM.

[*United Presbyterian* please copy.]

DIED, in Cincinnati, Ohio, on January 23d, 1865, of diphtheria, JESSE MARGARET, aged 15 months and 4 days; also, in Allegheny, Pa., July 11th, 1868, of cholera infantum, GEORGE GILLESPIE, aged 1 month and 13 days—children of Isaac and Jemima Kitchin. "He shall gather the lambs with his arm, and carry them in his bosom."

DIED, April 1st, 1868, in the 67th year of his age, SAMUEL PATTERSON, a member of the Second Congregation, Philadelphia.

The deceased was a consistent and exemplary member of the church, a lover of her doctrine and ordinances, and a sincere Christian. COM.

Other Obituary notices crowded out.

Book Notices.

FROM the United Presbyterian Board of Publication, 3d Avenue, Pittsburgh, Pa.

AN INQUIRY INTO THE QUALIFICTIONS FOR MEMBERSHIP IN THE CHURCH OF CHRIST. By David A. Wallace, Monmouth, Ill.

The title states the character of the work. The subject is in general ably and satisfactorily handled. The arguments so frequently adduced in favor of more *liberal* views of truth and less strictness in application of principles are well answered. The work commends itself.

From R. Carter & Bros., Broadway, New York. For sale by R. S. Davis, corner Diamond and Wood sts., Pittsburgh, Pa.

MAGGIE AND THE SPARROW. By the author of "Little Kitty's Library," "Cosmo's Visit," &c.

DOLLY'S CHRISTMAS CHICKENS. By same author.

Little books for little folks. The language is easily understood, and the moral is easily seen.

LIVING JEWELS. Diversities of Christian Character, suggested by Precious Stones, with Biographical Examples. By A. L. O. E., author of the "Giant Killer," "The Young Pilgrim," "Sheer Off," &c.

In the breast-plate of the high priest were to be placed twelve precious stones, enclosed in a setting of gold, intimating that "the great High Priest wears even in his glory, his living jewels *on his heart.*" As the jewels in the high priest's breastplate were all different, "so there is a great variety of natural characters and of imparted gifts in the Saviour's Jewels." In this series of papers the object is to point out different kinds of jewels, distinguishing each by some characteristic grace. Examples for illustration are taken from the Scriptures and other sources. The pictures are drawn not "from imagination but from real life."

BESSIE IN THE CITY. By Joanna H. Matthews, author of "Bessie at the Sea-Side."

An entertaining story for children, intended to show that our happiness depends not on others but on ourselves, and is to be obtained not by attending so much to great matters, as to the little things of every-day life.

> "Little drops of water, little grains o sand,
> Make the mighty ocean and the pleant land."

From the Presbyterian Board of Publication, Chestnut st., Philadelphia, Pa. 3d Avenue, Pittsburgh, Pa.

THE ANCIENT SCHOOL MASTER, and the Greatest School of Old Times. By Rev. W. M. Blackburn, author of "The Exiles of Madeira," &c.

KINDNESS WINS, and other Stories. Compiled for the Board.

THE PIZE BIBLE, and other Tales.

ONLY THIS ONCE. By Nellie Graham, author of "Sophia Blecker."

MARGARET ASHTON, or Work and Win. By Mrs. S. A. Myers, author of "Poor Nicholas," &c.

ONLY A PENNY. By Nellie Graham.
HAROLD, and other Stories. By the author of "Jennie Graham," &c.
THE WILL AND THE WAY. By the author of "Country Sights and Sounds."
KITTY'S KNITTING NEEDLES. By same.
CARING FOR GOD'S SPARROWS. By same.
GRACE AND CLARA, and other Tales. Compiled for the Board.
UNDER THE OAK. By the Rev. W. P. Breed, D. D., author of "Lessons in Flying."
JULIA GORDON, or The Little Girl who was not afraid to die. By Nellie Graham.
THE CROOKED MADE STRAIGHT, and other Stories. Compiled for the Board.
BY AND BY, and other Stories. Compiled for the Board.
SEASIDE RAMBLES. By the author of "Country Sights and Sounds," &c.
A CHRISTMAS STORY, and other Tales. By Abby Eldridge.
THE BLUE UMBRELLA. By Fleeta, author of "Principal and Interest," &c.
OUR LITTLE FRUIT GATHERERS. By the author of "Country Sights and Sounds."
EVERY LITTLE HELPS. Same author.
PENSIVE DICK. Same author.
THE GOLDEN RULE, and other Stories. Compiled for the Board.
THE BROKEN WINDOW, and other Stories. Compiled for the Board.
ARNOT AND HER PUPIL.
THE LITTLE WATCHMEN. By the author of "Annie Lincoln's Lessons."
THE LOST SIGHT, and other Stories. Compiled for the Board.
GOOD-BYE STORIES for Little Children. By Harriet B. M'Keever.
NOT EXACTLY SO. By Zell, author of "Aunt Betsy's Rule," &c.
FERN'S HOLLOW.

These little volumes constitute part of the "Series for Youth," and are intended for the Sabbath school. The object aimed at throughout is to inculcate the truth, that right-doing conduces to happiness and wrong-doing as certainly leads to misery.

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH. By the Rev. Robert Davidson, D. D., Pastor of the First Presbyterian Church, Huntington, L. I.

An excellent work, in which is shown not only the relation of baptized children to the church, but also how the church can best perform its duty to these children.

THE HYMNS OF CHILDREN'S PRAISE, without the Music.

Some of the pieces in this little book we admire very much as poetry. Others, not so much. As hymns for the celebration of God's praise in religious acts of worship we of course are entirely opposed to their use.

THE THEATRE. By the Rev. W. P. Breed, D. D.

A very seasonable and able production, in which the evils connected with theatre-going are clearly shown. This pamphlet deserves a wide circulation.

A WEEK WITH JESUS; or Lessons learned in his Company. By Jno. M. Lowrie, D. D., author of "Esther and her Times," &c., Pastor of the First Presbyterian Church, Ft. Wayne, Ind.

Incidents in the life of Christ are here presented in a pleasing and attractive way. The language is plain and familiar and the incidents are well told. The work throughout is deeply interesting.

NEARING HOME: Comforts and Counsels for the Aged.

Every effort is now made to supply the young with such books as they most need. This is right. Too much attention cannot be paid to the rising generation. There is, however, a possibility that those more advanced in years may be neglected. To guard against this danger this book has been prepared. From a variety of sources a volume has been compiled for the many in the decline of life, "who will be glad to receive a few words of instruction, of sympathy and of kindly cheer." The volume is well printed on clear white paper. The elections are well made.

AONIO PALEARIO and his Friends, with a revised edition of "The Benefits of Christ's Death." By the Rev. W. M. Blackburn.

The life of Paleario, from his birth about 1500 to his martyrdom 1570, is here given. The author has endeavored to present him as he "lived and labored, hated and loved, taught the classics and wrote gospel truths, suffered for promotion of literature, endured martyrdom for Christ, and left behind him one little book, that had an influence which it is impossible to estimate."

The history of "The Benefits of Christ's Death," the little book referred to, is curious. It was published when Paleario was about thirty-four years of age, without the name of the author, and at once obtained a wide circulation. It was translated into French, German, Spanish, English and other languages. Subsequently the Inquisition condemned it. "Under their threats and curses it sank from sight, as a stream in eastern lands sinks before the sun." So completely was it banished from its thousands of homes, that Macaulay in the Edinburgh Review wrote of it: "The Inquisition proscribed it; and it is now as utterly lost as the second decade of Livy." The reviewer was mistaken. For in an unexpected manner several copies of the book were discovered, and now it has as large a circulation as ever before. Words, written by king Edward VI. on the margin of one of the copies lately found, seem to be prophetic of the book, "Live to die, and die to live again."

Publishers sending books for notice will consult their own interests by marking the price, so that subscribers who desire can obtain at once copies of any works noticed.

The name of the Anti-Secret Society organ published at Chicago, has been changed from *The Christian Banner* to *The Cynosure.*

LET every pious parent regard his family as a little school for the church, and act as a teacher designated by the Saviour on purpose to train the children for his service and we shall see a glorious result. Let parents neglect this duty, and their children will prove incompetent to meet the responsibilities awaiting them, and the parents must answer for the ruin that will ensue. The laws of Lycurgus required that all the children of Sparta should be trained for the state. Jesus teaches his subjects to believe that children are the heritage of the Lord, and to train for the church.

RECEIPTS FOR SOUTHERN MISSION.

1868.		
July 25.	Cash from Mrs. Wm. Wylie, Putnam, Ohio, per Jas. M'Cartney,	$ 5 00
Aug. 12.	Coldenham cong., per Rev. J. W. Shaw,	7 53
		$ 12 53

DANIEL EUWER. *Treasurer.*

RECEIPTS FOR THEOLOGICAL SEMINARY.

1868.		CURRENT EXPENSES.	
Sept. 15.	W. Alexander, Orange, per J. R. Newell,	$	1 20
" 17.	David Graham, Interest in full,		14 35
" 18.	Oil Creek Branch, per Rev. D. Reid,		6 00
" 19.	Rev. J. R. Thompson, Interest,		1 75
" 19.	John Lawson, Interest,		1 40
" 19.	William Thompson, Interest,		1 75
	ENDOWMENT.		
" 17.	David Graham, Judgment Bond,		616 00
" 18.	R. Ewing, Bloomington,		10 00

D. GREGG, *Treasurer*, 99 Wood st., Pittsburgh, Pa.

APPORTIONMENT OF SUPPLIES BY THE CENTRAL BOARD OF MISSIONS.

CANNON. Illinois Presb. Dec. and Jan. Iowa Presb. Feb., March and April.

FARIS. Pittsburgh Presb. Dec. and Jan. Phila. Presb. Feb. New York Presb. March and April.

JOHN WALLACE. Lakes Presb. Dec. and Jan. Ill. Presb. Feb. and March. Pittsb. Presb. April.

M'AULEY. Pittsb. Presb. Dec. Phila. Presb. Jan. and Feb. New York Presb. March and April.

HANNAY. Lakes Presb. Dec. Pittsb. Presb. Jan. and Feb. Phila. Presb. March and April.

WILKIN. Lakes Presb. Dec. and Jan. Ohio Presb. Feb. Rochester Presb. March and April.

SCOTT. New York Presb. Dec. and Jan. Phila. Presb. Feb.

The above arrangement is subject to the following disposition by the Committee on National Reform, to supply the pulpits of ministers appointed to lecture under the direction of the Committee. John Wallace in Illinois Presb. Feb. Cannon in Iowa Presb. Feb. Wilkin in Lakes Presb. Jan. Newell in Pittsburgh Presb. Jan. M'Auley in Phila. Presb. Jan. Scott in New York Presb. Jan.

The unsettled Ministers and Licentiates, whose names are not mentioned above, it is understood wish to remain in their respective Presbyteries.

T. SPROULL, *Chairman*
Board of Central Missions.

ALLEGHENY, Sept. 22, 1868.

RECEIPTS FOR DOMESTIC MISSION.

1868.		
July 29.	3 months int. on New York City bond $500, Acheson Bequest, due May 1, 1868,	$ 6 25
" 29.	6 mos. int. and prem. on U. S. bond $200, Wm. Cunningham Bequest, due June 1st, 1868,	8 39
" 29.	6 mos. int. and prem. on $1100, Elder Bequest, due July 1st, 1868,	46 20
" 29.	6 mos. int. on $1000, S. O. bond, Acheson Bequest, due July 1st, 1868,	30 00
" 29.	6 mos. int. on Allegheny Co. bond, $1000, due July 1.,	25 00
" 29.	6 " " $1100, Acheson donation, " "	31 35
" 29.	6 " " $200, Shields Bequest,	6 00
" 29.	6 " " $50, W. M'Cracken, due July 1st,	1 50
" 29.	3 " " $500 N. Y. City bond, Acheson Bequest, due Aug. 1st, 1868,	6 25
	All of the above date from Wm. Brown, Phila.	
Aug. 8.	Mr. Black's Society, Allegheny, per Jas. Boggs,	20 60
Sept. 12.	Kortright cong., per A. S. Gilchrist,	17 60
		$199 14

DANIEL EUWER, *Treasurer*.

RECEIPTS FOR FOREIGN MISSION.

1868.		
May 31.	Sam. M'Naughter of Pittsburgh cong., per W. Wills,	$ 50 00
" 25.	Craftsbury cong., Vt., per Rev. J. M. Beattie,	32 00
June 3.	Mary J Finney of Salem, Ind.,	2 00
" 4.	Ryegate and Barnet cong., per John Markham,	61 00
" 5.	Mrs. W. Tisdall, Port Hope, C. W., per Rev. S. Bowden,	8 35
" 5.	J. N. M'Kelvey, Utica, Ohio,	3 00
" 5.	Rev. David Scott,	3 00
" 5.	A. S. Crow,	2 00
" 5.	Jas. Carson, Jr.,	5 00
" 5.	W. G. Reid, for Girls' School,	5 00
" 5.	White Lake cong., per Rev. J. B. Williams,	20 00
" 5.	Mary M. Kinney, Union cong.,	2 83
" 5.	Mrs. Ann Kirkpatrick, Utica cong, Ohio,	5 00
" 5.	Mrs. Catharine Wilson, Morning Sun, Iowa,	10 00
" 5.	Miss Jane Robinson, Bloomington, Ind.,	2 00
	Premium on above, 50 cents silver,	17
	All the above of this date per Rev. S. O. Wylie.	
" 8.	Jas. and John M'Feeters, per Rev. J. W. Sproull,	2 00
" 13.	Lisbon cong., N. Y., per J. Colman,	28 50
" 18.	D. B. W. of Allegheny, by mail,	5 00
July 14.	Sabbath school in connection with City Mission of N. York Presb., per Rev. R. Z. Willson,	10 00
Aug. 31.	Mrs. Jane Crawford of Sandusky, Cattaraugus Co., N. Y., per J. Guthrie,	5 00
Sept. 5.	Sabbbath school of 1st cong., Philadelphia, per Rev. T. P. Stevenson,	85 00
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COMBINED SERIES, VOL. VI.—No. 11.

THE Reformed Presbyterian AND Covenanter.

NOVEMBER, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

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THE

Reformed Presbyterian and Covenanter.

VOL. VI. *NOVEMBER, 1868.* No. 11.

NATURAL CHRISTOLOGY.

IN the *United and Reformed Presbyterian Pulpit* for September there is a discourse under the above title. We propose in this paper to review it, partly because the subject is, in a measure, new to many of our readers, but especially in order that we may warn them against some dangerous errors advanced in it. This is the more necessary, as many of our subscribers take the Monthly containing the sermon.

To us the title presents an incongruity. Natural Christology must mean Christianity as taught in nature. That nature teaches some things, we know. 1 Cor. 11: 14. But that salvation by Christ is not among those things, the Scripture declares. 1 Cor. 2: 14. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." We know that the works of God give their testimony to precious revealed truth. Paul's application of part of the 19th Psalm, in Romans 10: 18, shows this. But this is far enough from nature revealing Christ.

We give the author of the sermon the benefit of his own disclaimer. "I do not mean to assert that we can discover God's purpose, or the Final Cause in nature without much study; nor do I think we can discover it in many cases, unless some one teach us." It is implied in these words, that we can, by much study, in some cases discover in nature the final cause of all things. On the following page this is modified in these words: "I do not mean that the atonement by Christ, and the salvation of sinners, could" (can) "be learned from the works of nature apart from divine revelation." This seems to us to be yielding the whole ground; for if nature cannot reveal Christ and his atonement, there can be no Natural Christology.

To the question, What is the Final Cause? the answer given is—"Jesus Christ." We quote the author's words: "On this passage I remark, that it represents Jesus Christ as the First Cause, and the Final Cause, of all things." The passage referred to is the text of the discourse, Col. 1: 16—"All things were created by him and for

him." The grammatical structure of the context points to "God's dear Son," in verse 13, as the antecedent of the pronoun, him, in the text. It is "God's dear Son," literally the Son of his love, by whom, and for whom, all things were created. And while it is true that Jesus Christ is the Son of God, it is also true that Jesus Christ is an official title expressing a relation entirely distinct from that of his Sonship. And to predicate of him as Jesus Christ every thing that is predicable of him as the Son of God, would be a grave and dangerous error. As the Son of God, he cannot die; as Jesus Christ, he laid down his life. Attention to this clear distinction would have shown the necessity of an argument to prove that "for him" in the text is "for him as the God-man, Jesus Christ." It certainly is not obviously in the text, and we add, it certainly is not there at all. The same looseness of interpretation is manifest in the application of Rom. 11: 36, to Christ. "Of him and through him and to him are all things." The reference is to the Lord in verse 34, "Who hath shown the mind of the Lord?" The ascription of glory in verse 36 is to the author of the eternal decree, in verse 33. No one will say that this is Jesus Christ.

This mistake as it regards the Final Cause runs through the whole discourse, and evidently misled and bewildered the mind of the writer. He seems to have got a glimpse of the truth, when he says "that this world was made for Christ, that through him God might manifest his graciousness, and so get glory to his great name." The last sentence states the truth. The glory of God is the final cause or end of all things. To this end all else is subordinate, whether in creation, providence or redemption. That all things are made for the glory of God, is proved by Rev. 4: 11, Prov. 16: 4, Is. 43: 7, Rom. 11: 36. And this is the final cause of creation. All things were made for the glory of the Creator.

Did Jesus Christ create all things? We use the name here in its official sense, and we answer the inquiry in the negative. Creation is in no sense a mediatorial work. To reconcile parties supposes them to exist and to be at variance. Before the creation nothing existed but God the Creator. It would be the height of absurdity to say that the Creator sustained to man, in creating him, a relation that supposes man to exist, and to have fallen. It would be to say that he existed and did not exist at the same time. But this is clearly implied in the sentiment that we oppose.

What does the Bible teach on this subject? Heb. 4: 10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." It is generally agreed that "he that has entered into his rest," is Christ, and that "his works," from which he has ceased, refer to his obedience and death. God, then, who has ceased from his works, is God as distinct from Christ—the triune God. The resting from his works appears from verse 4, to be the cessation of the work of creation on the seventh day. The conclusion is inevitable that it is God, as distinct from Christ, that rested, and consequently, that created all things.

The ascription of glory for creation (Rev. 4: 11) is given to him that sat on the throne. But he is distinguished from the Lamb, chap. 5: 13.

When God, as Creator, is praised, the worshipers cast their crowns before the throne, and say, "Thou hast created all things, and for thy pleasure they are and were created." When Christ conjointly with God is praised, they say, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and to the Lamb." These heavenly worshipers saw clearly the distinction between the Creator and the Mediator.

That the work of creation is ascribed to the "Word," John 1: 2, and to the Son, Col. 1: 16, and Heb. 1: 2, proves nothing for the sentiment under consideration. All works ascribed to God, absolutely considered, are proper to each person of the Godhead. Creation is ascribed to the Spirit, Job 33: 4, and to the Word or Son, John 1: 3. What the Son does in his essential character, the Spirit can also be said to do; but not so in his mediatorial character. The Spirit cannot in any sense be said to be our Surety, or to have died for us.

There are two texts that seem to favor the opposite opinion—Eph. 3: 9, "Who created all things by Jesus Christ;" Heb. 1: 2, "By whom also he made the world." We were surprised at not finding these texts adduced by the author in support of his theory. They certainly might be used with more plausibility than those he has quoted. In the first, the term Jesus Christ is used in a distinctive, not in a descriptive sense. As Jesus Christ was not born when all things were created, we are to understand the person who became Jesus Christ by becoming man, to be meant. The same person is the Son, in the second passage, by whom God made all things.

As in their essentially related state there is no superiority nor inferiority among the Divine persons, we are met by the inquiry, how one person could perform the act by another, how the Father could create by the Son? We answer this inquiry in the light of Gen. 1: 26 —"And God said, Let us make man in our image, after our likeness." All the acts of God *ad extra*, that is, all his acts that have not the divine persons themselves for their objects, are voluntary. They proceed from the will of God, not from his nature. There was no necessity arising from the nature of God to create. But it pleased him to make all things. We conceive that there was a dispensation in order to creation, analogous to the dispensation in order to redemption. And as in the latter case each person of the Godhead performs a specific work, we see no reason why the same arrangement might not have existed in regard to the former. According to this view, the Father originated the creation of the world, the Son made it by the Father's appointment, and the Spirit quickened and adorned it. This explanation of these passages, which is in entire accordance with the mode of divine operations *ad extra*, removes the apparent difficulty, in consistency with the position we maintain.

The exigencies of the author's Natural Christology seem to impose on him the task of maintaining that God made the world a place of disorder, pain and death; and right manfully he undertakes the task. We give his own words: "That the world before the fall was free from disorder, and death and pain, and spread out landscapes of loveliness and happiness like those of heaven, and that after the fall all

became marvelously and materially changed, is an idle fancy for which the inspired word is not responsible." This assertion has the merit of boldness, if of nothing else. Nothing but the necessity of supporting a groundless theory could drive a sane man to take such a position; and bad must be the position which requires such desperate support. That God, infinitely good and wise and powerful, could constitute the world, by a creative act, a place of suffering and death, is a thought utterly repugnant to our views of him as possessing these perfections. He certainly could not will it to be so, and the only way to account for it, if it be so, is that a power greater than omnipotence compelled him to do what was contrary to his nature. But this would deny perfect freedom to God, without which he could not be God. We are aware that the author has recourse to a figure of rhetoric to remove the difficulty. He tells us that the ground was cursed *proleptically* in its very creation, on account of the sinfulness of man. "God, who knows the end from the beginning, had, in view of Adam's fall, from the very outset *constituted* the world a cursed world, and placed it and all its tribes (man and Paradise alone excepted) under the bondage of corruption, liable to decay and death." Extraordinary as is this declaration, the argument by which it is sustained is more extraordinary. An analogy is sought between the salvation of sinners through Christ before he died, and this curse on the world through Adam before he sinned.

Now we inform the writer that his analogy fails in the very point where it would avail his argument. The righteousness of Christ, on account of which sinners were saved before he died, was the *condition* of the covenant entered into with him; but the sin of Adam, on account of which this proleptic curse was inflicted, was the *violation* of the covenant of which he was the head. The covenant was made with the Son of God as Mediator, before a sinner was saved, but there was no covenant made with Adam before this state of imaginary suffering and death; for Adam did not then exist. We can easily see how the promises of a contract may be fulfilled to a party before he has performed the conditions, in the faith that he will perform them, and this is often done among men; but we cannot see how it would be just to punish for an anticipated violation of a contract, even though it should be known that it would be broken. Proleptic punishment is a new thing in criminal jurisprudence.

The conclusion, from the fact that the Lord God planted a garden in Eden, therefore all the world outside of this favored spot was "the abode of mingled pain and pleasure, of mingled good and evil," is reached by a marvelous leap. We feel disposed to ask, however, how could Paradise escape this proleptic curse? By what authority is the exception made in the parenthesis in the quotation above? If justice demanded that the world be made, in its creation, a place of suffering on account of the future sin of man, how could any part of the world be exempted from the curse? And moreover, if the curse was proleptically inflicted, how did man himself escape? If irrational creatures must suffer on account of a sin before it is committed, much more we think must the sinner suffer for the sin that he was to commit. And further, as

the curse had special respect to man's moral nature, consisting chiefly in the loss of the image of God, this behooved also to be inflicted; and God must, according to the demands of this proleptical theory of divine justice, make man in his creation a sinful being. From these conclusions there is no escape, if the theory which we are examining is sound.

The evidence of death among the lower orders of animals before the fall, rests on too uncertain grounds to give us any serious difficulty. Until it is clearly proved that the fossilized remains found under the surface of the earth date back to a time anterior to that event, we will assign to them a later date, if we need to inquire into their antiquity. We see nothing inconsistent with the perfections of God in the assumption that he made them what they are, and put them where they are since the fall, as a consequence of man's sin; but we see, as we have showed, that there are insuperable difficulties in the way of the ante-fall theory. Between a plain road and one that is full of obstructions, it is easy to make a choice.

Brought to the light of Scripture, this doctrine of pain and suffering before the fall, will not stand examination. At the close of the sixth day of creation, "God saw every thing that he had made, and behold it was very good." This means not only, that every thing was made according to the plan fixed in the purpose of God, but that the whole, as now completed, displayed his perfections. On the supposition that God saw sentient beings as they came from his creative hand, in a condition of suffering, he must have seen what reflected, either on his goodness, as not inclining him to make them free from this condition, or on his wisdom, as not knowing how, or on his power, as not being able to do it.

The Scripture account of the cause of their suffering is very different. Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." It is plain from the preceding verses, that it is irrational creatures that are here meant. And the reason why they are in pain and die, is not that they were so created, but that it takes place as a manifestation of God's displeasure. "He hides his face," a form of expression that always expresses the withholding of his favor. See Psalm 44: 24, 88: 14, *et al.*, "They are troubled." The same word is used Psalm 90: 6, "By thy wrath are we troubled." And then it is added, "Thou takest away their breath." The word here rendered "takest away" is in Zeph. 1, 2, 3, and Jer. 8: 13, rendered "consume."

Let the advocate of the ante-fall theory of suffering show its consistency with this plain teaching of the word of God. Let him tell us, how God could be said to look on all things that he had made, and pronounce them very good, and at the same time hide his face from a part of them, and consume their breath, causing them to be troubled and to die. This task he must undertake and execute, or else abandon his theory as anti-scriptural. If he ask us to account for God's displeasure at the lower animals because of the sin of man, we reply, that this difficulty lies as much in his way as in ours, with this difference in our favor, that on his theory it took place before man sinned; on ours, afterward.

We do not pretend to say, that had man not fallen, every living creature would have been endowed with immortality. There is no doubt that a perfect plan, assuming that the covenant of works had not been broken, was from all eternity before the divine mind; and on that assumption would have been carried out to the glory of the Creator. We see no reason why animals void of reason, when they had answered the end of their existence, and received such a measure of enjoyment as made life a benefit to them, might not pass, without suffering, into the condition of inanimate being. Their state would then be no worse than before they lived, and the measure of enjoyment which they received in life would display the glory of their Creator as good to all his works. But this is very different from their suffering and dying as a necessity arising from the foreseen entrance of sin into the world.

We feel no necessity, as we have said, to account for the evidences of death before the fall, in the fossil remains of animals found in the lower strata of the earth. The proof that these animals died before man was created, is entirely too uncertain to receive our belief in opposition to the plain teachings of the word of God. From these we learn that the fowls and the fishes were created on the day before, and the beasts and creeping things on the same day on which man was created. Within these few hours it is not probable that death performed his work on so large a scale, and that a vastly larger time intervened rests on the revelations of geology, that in numerous instances have already proved to be false. "Let God be true, and every man a liar." "We have a more sure word of propecy" than that which natural men bring from the earth, and we mean to give heed to it, as to a light that shineth in a dark place. Men, professing themselves to be wise, sometimes become fools. Infidelity was preparing itself to raise a shout of triumph over the Bible on account of the discovery of a human skull six hundred and fifty feet below the surface of the earth in California. Like all other attacks on divine revelation, it recoils on its own friends. It seems that the savan who heralded the news was imposed on, and the old enemy of the Bible leaves the field vanquished, to plot new schemes of advancing its cause by denouncing the professed friends of the word of God.

Nor can we be required to account for all the strange forms that excavations in the earth have brought to light. There are many things above the ground the reason of the existence, and the use of which, we cannot tell. We do know, however, that neither the things above nor the things under the earth were made to be employed as appliances by the enemies, and by some professed friends, of the Bible, to impugn its truth, and weaken its authority..

Neither does the fact that there now exist flesh-eating animals give any support to the writer's theory. That a change took place in the condition of the irrational creatures in consequence of sin, is clear from the curse pronounced on the serpent: "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Whatever were the form and food of the serpent before, it is clear that in both respects there was a great change after the curse was inflicted. And why not

in the case of other animals? The experiment has been tried to train a cow to eat flesh, and with success, and there was a manifest change of disposition from gentleness to fierceness. If we knew fully the terrible effects of the curse of God because of sin, we would have less difficulty than we find now, in accounting for many of the phenomena that we see in the irrational and inanimate creation.

The Natural Christology of the author has not even the merit of originality. It is a new name for the old theory of supralapsarianism, with some additions for the worse. Dr. William Twisse, prolocutor of the Westminster Assembly, maintained, with all the ability of a profound scholar and a subtle logician, the same views advocated in the sermon, excepting the proleptical curse theory. That is original.

We entirely agree with the author of the discourse, that the world is a fit place on which to display the mercy of God in the salvation of sinners through Christ. Its adaptation to this end is in the fact that it is the abode of wretchedness and woe. But we deny that this is to be traced to its creation. It resulted not from the sovereign will of God, but from the demands of his justice. Sin, that

"Brought death into the world and all our woe,"

produced the sad change. The world, that as it came from the hands of its Creator displayed his goodness, wisdom and power, was made, by Adam's transgression, a terrible monument of his retributive justice. The guilt and wretchedness of man in his fallen state furnish the occasion for the exercise of divine grace. God is glorified by overruling the entrance of sin into the world to the accomplishment of ends contrary to its malignant nature. The greatest good is brought out of the greatest evil. The world shall be restored from the ruin of the fall, and be made to display not only the natural but also the moral and gracious perfections of God.

We have made our criticisms in no spirit of unkindness. With the author of the sermon we have no acquaintance. We understand that in the U. P. Church, of which he is a minister, he occupies a high position as an able divine. But we have a dislike and a dread of speculation in religion. This age is characterized by love for novelty that needs to be curbed, rather than cherished. We will rejoice to see a sound Christology receiving the attention its importance deserves. Let the doctrine respecting Christ in all his offices be exhibited in the pulpit and by the press, as it is taught in the living oracles. Let his claims as Prince of the kings of the earth be pressed on the consciences of men, not as a plausible theory, but as a great practical truth. This is a subject worthy of the best talents, and demands the most earnest and devoted hearts.

We repeat it, we are not opposed to Christology, but let it be a scriptural Christology. Why light a taper to guide us when we enjoy the clear shining of the sun? What is needed is a clear exposition of the subject of Meritology—the power and glory of the Mediator. Let us have his dominion over the nations, and their duty to own his authority taught and enforced. These are themes worthy of master minds, and, at the present time, of inconceivable practical importance.

Patriotism and religion alike enjoin it on the ministers of Christ to press the claims of the "Prince of the kings of the earth" on this nation, with an earnestness that will not yield until the end is attained, in its becoming a kingdom of our Lord and of his Christ.

THE MISSION OF THE COVENANTER CHURCH.

WHAT is it? This is to be learned from her distinct platform. She occupies a ground of her own, and defends it in her own way. Her platform is the idea of Christ everywhere, Christ in every thing, Christ all in all, Christ in the truth to be believed, Christ in the ordinances to be observed, and Christ in the lives of her members. The Covenanter is always at home where Christ is—always a stranger where Christ is not. God is his God in Christ. The Holy Spirit is his Comforter through Christ. The church and her privileges are precious because the presence of Christ is in them. The common blessings of life are sweetened by the purchase of Christ. The beauties of nature shine more brightly in him. The kingdom of Providence receives fresh lustre from his gracious administration for the sake of his church. Revelry, balls, theatres, prize fights, drunken bouts, horse racing, rowdy jests, feats and tricks, the works of darkness, Masonry, Odd-Fellowship, and their innumerable imps of darkness, Christless political parties and constitutions, with every thing containing more or less of these evils, have no charms to the Covenanter, and are restrained by a rigid discipline. As the term signifies, the Covenanter is oath-bound to Christ. He has sworn true fealty and allegiance to him, and he means to keep the oath of God. He can bear no half-way measures. He is radical. He cannot serve Christ in the church and the devil in his business, or in the State. It is Christ in the church that holds him to it as by the force of gravity. It is because Christ may be glorified in a lawful trade, that he engages in it; and because he cannot be glorified by robbery, that he is honest in his trade.

All his virtues receive their nourishment, color, form and strength from Christ. If you speak of the office of neighbor, he is kind and obliging, because this is Christian. He is benevolent, because Christ has told us to do good. He makes money and spends money; does his duty and avoids sin; seeks his enjoyment and hates excess—all for Christ's sake. It is the high-toned Christianity that gives his conscience so keen an edge. He discovers sin in places deemed holy by less thorough Christians. To him there is sin in the fellowship of a church that harbors sin. He sees sin in the shortcomings of a creed, as well as in its overt errors. What marvel, then, that he sees sin in a godless Christianity, irreligious constitutions and administration of civil government! His keen moral sense finds in this the embodiment of a multitude of evils, and true to the instincts of his Christ-loving heart, he must refuse all fellowship with such impiety.

But are not other Christians on precisely the same ground? They

ought to be, and in fact they are. But really the Covenanter is the only Christian that makes his religion always and everywhere, the supreme, all-absorbing interest. This regulates his private, social and public life. Christ first, last, and all the time. Christ in the church, in her doctrines, in her forms, in her psalms, in her policy. Christ in the state as the governor, by his sanction making law sacred, and upholding authority. Christ in all our efforts, directing them by his word, and ourselves at his feet, humbly awaiting his will. This is the idea that gives shape and direction to the policy of our church. It is the essential idea of Christianity. It has been seized and expressed by the testimony of our church more clearly than by any other church. And though the members fall very far short of the ideal according to which their lives are moulded, it is certainly a great privilege to be under such a forming, or rather transforming, influence. Other Christians without such aid often rise to great eminence in piety. It does not follow from this, that their systems are as good as ours. The system is to be judged by the average piety of its members. Now it cannot be denied, that our church maintains a comparatively high average of piety.

We affirm then, that, all things taken together, the Covenanter Church is nearest to the divine model, and that the idea of taking the entire policy for church and state, for public and private life, from the Bible, is the life and soul of our organization. Our church is vigorous and healthy only as her members grasp this idea, and live up to it. This idea is simply Christianity on its broadest foundation, and in its most unvarnished and heavenly form. It is Christianity divested of all worldly wisdom and ornament. It follows from this view, that the real distinctive principle of our church is Christ himself, fully believed on and received as our Master. Heartily adopting this principle, duty to Christ follows as the leading motive, subordinating every other. What does Christ want us to do? This is the only practical question that needs to be studied. What does he want us to believe? What is his theory of communion? What will he have us to sing? These and similar questions, bring us to the Bible, that we may get the mind of Christ. Side issues are allowed no place in the trial. "The Lord our God will we serve, and his voice will we obey."

What Christ says is true, notwithstanding the assaults of mere reason. What he commands is duty, what he forbids is sin, in spite of human law. Christian communion is limited by his law. That is spurious charity that grants a favor to human error at the expense of the truth of Christ. That is zeal without knowledge, or superstition, that goes beyond the divine ordinance in schemes to save sinners. The command of Christ, not the taste nor the praise of men, controls the church's praise. "Thrones of iniquity" have no fellowship with Christ, we will have none with them. Every thing, therefore, in our creed and practice which makes us differ from other Christians, is simply the growth of our submission to Christ. The fathers that laid the foundation of our church went down to the "apostles and prophets, Jesus Christ himself being the chief corner-stone." They were more whole-souled and thorough-going for Christ than other Christians. Oh that

their sons may be able to catch the idea, and follow them in this great mission, to give the world an example of Christianity in earnest, running through every agency, and inspiring every act!

We have, then, a mission to fulfill. The world still needs a more perfect model of Christianity than is found in any other church. It is not only needed now, but more needed to-day than ever; for the church is drifting toward a lower level. Our church is needed to resist the popular current. If she does this, she has a great occasion; if not, she is a useless, lifeless body, and the sooner buried out of sight and forgotten, the better. But there is a divine call; who will answer it? There must be at least one church above all worldly policy, true to Christ, without another preference, to lead the van of Christianity and show the world what it must one day become.

Mr. Editor, if there are any among your readers that would like to follow such an idea, and see our church rousing herself to be once more what she formerly was, and what she either must be, or not be at all, the writer may be encouraged to try this subject again.

COVENANTER.

LIFE INSURANCE.

THE following articles were occasioned by the inquiry of "Guilty," in our September number. As they do not go over entirely the same ground, we publish both.

MESSRS. EDITORS—The subject of Life Insurance is claiming some attention in your Magazine. Although it is not one of paramount importance, it is yet worthy of some consideration. Few, if any, either of our ministers or people, believe in the criminality with which they have been charged. Even if we take for granted that there is nothing wrong in life insurance, the parties concerned might be regarded as imprudent; but to say that, in neglecting the advantages which this institution offers on terms which are available to all, "they are despising one of Heaven's choicest blessings," and are guilty of great wickedness, is to assert what no thoughtful man believes.

The question is simply this: *Ought a Christian man to get his life insured?* Can we justify ourselves in not doing this? In discussing this matter, a few thoughts may be premised. In view of the array of authority paraded to show "what wise men say," it might seem in us daring to entertain a negative.

Dr. Storrs, of Brooklyn, is lavish in the praise of the institution. "It contributes to make life itself longer, society happier, and increases the aggregate prosperity of the community." This El Dorado of modern discovery he represents as able to produce "a serene old age."

Henry Ward Beecher asserts, positively, "Life assurance is nothing but a mode of laying up for one's family or dependents. Bonds and mortgages may be seized for debt, and all property may fall into the

bottomless gulf of bankruptcy, but money secured to your family by life assurance will go to them without fail or interruption. It is as nearly sure as anything earthly can be."

Dr. Barnes, of Philadelphia, says, with earnestness: "I have wondered that ministers of the gospel have availed themselves so little of the advantages of such institutions. I know of no way they can provide so well for their own wants in advanced years, or of their families when they die, as by availing themselves of these advantages."

Dr. Smith, of Dartmouth College, not seeming to forget the wants of the sacred profession, whispers the advice, with singular benevolence, "It would be a most admirable thing for parishes to effect an insurance on the lives of their pastors."

The venerable list might be increased greatly, including Bishop Potter, of Pennsylvania, and the eloquent Spurgeon across the Atlantic, but if these names do not avail, others are unnecessary. The fox in fable, it will be recollected, when he first saw the lion, was alarmed out of his wits; the second time, dared to come to him; and the third time, inquire about his family. Those who have seen much of men, find out that "great men are not always wise." Besides, every one knows that few ministers who attend to their lawful calling with assiduity pay much attention to the general details of business. Dr. Barnes confesses that he leaves these matters mostly to an officer of "the Mint," and Dr. Smith strangely overlooks the fact, that most ministers need to have their salaries increased, rather than to have a monument in the shape of a life insurance, when they die. When "they ask for bread," you need not give them a stone. A few negative arguments may be presented in brief.

1. The very plausible terms with which these institutions put forth their claims, savor very largely of the programmes of those stock concerns, whose certificates of deposit prove more profitable to those who sell them than to those who purchase. Few of our ministers are so young as to believe that officers of stock companies transact business on principles of pure benevolence. Let us hear the pompous pretensions of one popular insurance company: "If the benevolent results could be gathered up and presented in one view, nothing more would be required to secure the warmest admiration. More than twenty millions of dollars have been paid to bereaved families, or representatives of the assured, most of whom, without these provisions, would have been left penniless."

Like many other pecuniary establishments which are chartered to do great things, they are ready to do what was done for Mr. Newcome, in the story—they "will heap coals of fire on your head" by saving your money for you. Only listen, and they will treble your capital in a single year, with the interest immensely increased; the benefactions are princely, the profits enormous.

2. The law which shields and protects those who are said to be benefited, is of doubtful morality. Ward Beecher says, "Bonds and mortgages may be seized for debt, but money secured to your family by life assurance, will go to them without fail or interruption." If a man becomes bankrupt, the customs of fashionable society may jus-

tify the procedure of saving a little from bankruptcy for the family, but we must not forget the morality which requires us "to owe no man anything." Christ declares, "He that is unjust in little, is unjust also in much."

3. The savings bank might answer the purpose just as well. It is denied that we should make the discontinuance of life the basis of commercial bargaining. If then the transaction proceeds on this principle, it will follow, that leaving out the advantages derived from accidents and diseases to the surviving friends, the advantages are as great in one case as in the other. The man who employs the insurance company will have paid, at sixty or seventy years of age, all that his survivors would receive, provided the insurance bears date from early life. Moreover, where wealth is by accident gained suddenly from such companies, it rarely enriches the possessor. The few are benefited at the expense of the many. Besides, the morality of the transaction, to say the least, is doubtful to those who value conscience more than money.

4. The social evils resulting from life insurance often prove a warning. More than one murder during the past year is traceable to this origin. Yet where such unnatural results have not followed, the consolation derived in the hour of bereavement has not always been from the most spiritual source. It is painful to some to have poverty staring them in the face, and possibly even ministers of the gospel may be tempted by Satan to command that "these stones shall be made bread," but still they should exemplify that more than Roman fortitude, and stoical indifference to wealth, which raises the soul above the world. The believer knows full well that the best of human prospects are precarious and transient. In vain shall we say to the sun of prosperity, "Stand thou still," when a Supreme authority bids it decline into the twilight of fear, or the gloomy night of darkness and tribulation.

5. Seeking life insurance is a seeming distrust of Providence. We are well aware that Providence works by means. God is honored by those who use his gifts and do all they know how to do, and do it well; but there is certainly much belonging to the uncertain future which we must leave with him. The Divine Saviour commands, "Take no thought for the morrow." If the insurance companies can do this thing for you, it is but reasonable to call in their aid; but the command teaches another lesson, for whilst we must not indulge in anxiety for the things of the world, we may cultivate a wholesome trust in the Almighty, and inscribe on our altar of worship, "Jehovah Jireh," the Lord will provide. Mr. Beecher regards the pecuniary gains derived from insurance, "as nearly sure as anything earthly can be," but there is something more sure than anything earthly can be. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A more noble maxim need not be sought than the one recorded by the inspired bard, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." The prophet Jeremiah, who may be supposed to have owned no stock in the "Home Life Insurance Company," would likely have hesitated before he would have charged his indigent brethren with "criminality." We might gather his disinterested opinion when, raised above corrupting influences, he was inspired to utter a word of consolation to all the ages to come: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The faith which sustains the intelligent father, he is willing to recommend to his offspring when he shall be removed. He will neither be too much concerned for the present, nor try to take the future out of the hands of the Almighty.

J. B. W.

MESSRS. EDITORS—In the September number of the *Ref. Pres. and Cov.*, your correspondent, "Guilty," says he hopes to see this question discussed in the Magazine, saying that if it is the doctrine of our Church to condemn the whole system, "then many of our most influential members are very guilty;" and then by his signature he confesses himself one of the faulty ones. I also hope to see it discussed, and hope that "most eloquent and deservedly popular preacher," whoever he may be, who "recently preached a sermon on the subject in which he condemned the whole system," &c., and that others, also, will ventilate and illuminate the subject, so that we may walk in a pure atmosphere and the true light. And that we may have light given to us by those who may discuss it, I here make a few inquiries, which I would like to have answered in the discussion. 1st. Does the taking out a policy of life insurance exemplify or manifest much trust in God? And if so, how? 2d. Were we to hear a brother, who is about to take a journey on the rail road cars, at family worship in the morning, singing that beautiful and consolatory 121st Psalm, closing thus:

> "The Lord shall keep thy soul: he shall preserve thee from all ill,
> Henceforth thy going out and in God keep forever will,"

And then reading in Jer. 49:11: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me," and then praying thus: "In the Lord do I put my trust. We know that it is better to trust in the Lord than to put confidence in man or in princes, or to trust in either chariots or horses, or horsemen, or great numbers or associations of men. We know that there is no want to them that fear and trust in thee. We therefore cast our burden upon thee, as thou hast commanded, relying upon the promise that thou wilt sustain us. And now, Lord, trusting that no evil shall befall us, nor plague come nigh our dwelling, and that thou wilt give thine angels charge over us to keep us, both at home and by the way, that no accident may befall us while we, as a family, shall be separated, for a time we commit ourselves entirely and unreservedly to thy care and guidance," &c. And then see him go to the ticket office and give his ter cents to have his life insured, so that if, in the providence of God, he

should be killed that day, his family should have the promise of the insurance company to trust upon for $3,000, and so not be entirely dependent upon Divine Providence for provision. What conclusion, I ask, shall we come to in regard to the brother's sincerity in expressing his trust in God with so much assurance in the morning? Shall we say in our heart, "Oh that we could have such confidence in God's promise of protection and provision as this brother manifests by his actions?" or shall we feel like saying, "Ah, thou hypocrite, who, after thy profession of trust in God, givest evidence that thou hast greater confidence in man, and wouldst have thy widow trust in the insurance company rather than upon God, for provision?" Should the reply be that the brother used but the proper means for obtaining a living for his family, and in doing so he could exercise greater confidence in God's promise of protection and provision, then we ask, did the post-deluvians, in building the tower of Babel for the preservation of themselves and their name, in case of another flood, use the proper means, and so strengthen their confidence in God's providence that he would no more destroy the world of mankind by a flood? 3d. As we often ask others for a "Thus saith the Lord," or some good example at least, in the Bible, for doing what we think not right, where shall we find the command or example in the Bible for life insurance?

INQUIRER.

CONCIO AD POPULUM—DISCOURSE TO THE PEOPLE.

"Thou shalt not muzzle the ox when he treadeth out the corn." Deut. 25 : 4.

"DOES God take care for oxen?" He does; and this precept of the Mosaic code provides for the comfort of that patient and useful animal. But the precept has a wider range, and a farther reaching import. "For our sakes no doubt this is written," says Paul on behalf of the ministry, "that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope." 1 Cor. 9 : 10.

The ox was muzzled to prevent him from eating of the grain that he was treading out. The grain was thrown on the floor and oxen driven over it until the seed was separated from the chaff and straw. Their instinct would lead them to satisfy their hunger by eating of the grain as they trod it. Some parsimonious and unfeeling owners muzzled their oxen, refusing them an occasional mouthful as they performed their work. Now this practice was, 1. *Mean.* The ox had no power to assert his rights, and was altogether dependent on the generosity of his owner. How mean to muzzle him! 2. *Cruel.* The poor beast was allowed to suffer from hunger, and was tantalized with the sight of food that he was not permitted to eat. 3. *Unjust.* Oxen have rights. Even in this case "the laborer is worthy of his meat." To withhold it from him is gross injustice. 4. *Unwise.* The ox deprived of his food would soon become unable to tread out the corn. The owner, act-

ing on the penny-wise and pound-foolish system, saves a few mouthfuls of grain at the expense of losing as many hours of treading. The starved ox moves with a feeble step, while if allowed to eat, he would walk with a firm tread, and do his work speedily and well. 5. *Sinful.* A direct violation of a divine command. "Thou shalt not muzzle the ox."

The precept is written for the sake of the ministry, of whom the ox is scriptural symbol. Isa. 32 : 20, Rev. 4 : 7. This precept is violated when those who labor in word and doctrine do not receive from the people to whom they minister an adequate support. As in the literal case, as shown above, so also in the figurative case, this is, 1. *Mean.* A minister cannot by either civil or ecclesiastical law enforce his claims. How dishonorable to take advantage of this and withhold them! 2. *Cruel.* He is often pressed with debt, and forced to deny himself some of the necessaries of life; and tantalized by seeing his parishioners living at ease and luxury. In place of sowing in hope he is left to sow in despair. 3. *Unjust.* He labors, and justice demands that he receives a compensation for his services. 4. *Unwise.* "He that soweth sparingly shall reap also sparingly." 2 Cor. 9 : 6. They sow sparingly who withhold from their pastor a support; and they reap sparingly in exceedingly small spiritual ingatherings. 5. *Sinful.* It is a disregard of a divine institution, and a violation of a divine law.

INFERENCES.

1. When a congregation calls a pastor, they should resolve to support him. There is no place for the excuse of inability. Where there is grain to be trodden, there is food for the oxen that tread. The people have not done their whole duty, so long as their pastor is straitened. unless they are equally straitened. They are muzzling the ox, if they are growing rich while he remains poor.

2. The pastor should receive his support just when he needs it. The ox knew better than his owner when he needed to eat. His instinct taught him. The people should inquire into their pastor's wants, and at once relieve them. This will be taking effectually the muzzle off the ox.

3. The minister for whom the people make liberal and seasonable provision, should devote himself to his work. The ox trod as he ate, and trod well when he ate freely. Those who reap a liberal harvest of carnal, should sow abundantly of spiritual things. 1 Cor. 9 : 11.

When we see a congregation, or part of a congregation, attempting to starve their pastor out by keeping his salary at, or below, the minimum point, we say, *They are muzzling the ox.* When we hear members of a congregation saying that they are not benefited by their pastor's preaching, we inquire, *Have they not muzzled the ox?* Perhaps they are starving him, and God is sending on them spiritual leanness. When we hear them complaining that he has engaged in worldly business, and is therefore remiss in pastoral work, we strongly suspect that *they have muzzled the ox*, and if he cannot eat where he threshes, he must look elsewhere for subsistence. When we see a congregation, or some of its members, trying to get rid of a pastor who has labored long and

usefully among them, on a scanty subsistence, in order that they may call a popular preacher who will increase them in numbers, we would like to tell them, that they have *muzzled the ox*, and so far as they are concerned the next ox will fare no better. When we hear people saying that their pastor is rich, because he has other resources besides his salary, and make this a reason for withholding an equivalent for his services, we feel like saying to them, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

On the whole, we conclude that this thing of muzzling the ox, both literally and figuratively, is a very *mean, cruel, unjust, unwise* and *sinful* business.

Selections.

A NATION'S DUTY TO SUPPORT THE CHURCH.

THE following is an extract from a paper published in overture by order of the Synod of 1834. It was written by Rev. Wm. Sloane, read in Synod, and referred to a committee that recommended its publication. The fathers of the Church who are now gone, approved both of the position maintained, and of the arguments adduced in support of it. Though not formally adopted, yet, with the argument on the jury act prepared by Rev. D. Scott, and which went through the same process, it received the quasi sanction of Synod. We reproduce it, that the true position of Covenanters may be seen on the subject, now when it is taught and published throughout the church, "*That the nation is not entitled to provide funds for the support of the ministry of the church, or for the ordinary administration of her ordinances.*"

"In defense of our first position, that the government should make legal provision for the support of a gospel ministry, we offer the following observations:

1. All power, physical and moral, is essentially in God, Ps. 62: 11, 'God hath spoken once; twice have I heard this, that power belongeth unto God.'

2. As the creature is dependent on its Creator for being, so it must also be dependent on him for the manner of its being; it ought to answer the purpose for which it was created; hence, the Creator has an essential right to furnish laws for the regulation of every part of his rational creature's conduct.

3. Jehovah being the source and centre of all existence, glory, blessedness, and perfection, he can propose no higher end to himself, than the manifestation of his own glory, Prov. 16: 4, "The Lord hath made all things for himself." Is. 42: 8, "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."

4. The end which Jehovah proposed to himself in revealing all things is that at which all his rational creatures should aim in all their actions, 1 Cor. 10: 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

5. This law necessarily binds every rational creature at all times, and in every situation, Rom. 1: 20, "So that they are without excuse; 21, "Because that when they knew God, they glorified him not as God."

6. By the church in an especial manner, above all his other works, God manifests his glory, Ps. 50: 2, "Out of Zion, the perfection of beauty, God hath shined." Is. 42: 21, "This people have I formed for myself, they shall show forth my praise." Eph. 3: 10, "To the intent, that now, unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God."

7. If God has created all things for his own glory; if he has chosen principally to manifest his glory in the church; if men are required to do all to the glory of God, then magistrates, as such, are bound to protect and encourage the church.

This sentiment is further corroborated by the consideration that in all his arrangements, God had a primary regard to the good of his church. For example, marriage was instituted for the good of the church, Mal. 2: 15, "And wherefore one? that he might seek a godly seed." In apportioning the earth among the various tribes of mankind, Deut. 32: 8, 9; "He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." In the judgments which he inflicted on nations, Is. 43: 3, 4, "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou hast favor in my sight, thou hast been honorable and I have loved thee; therefore will I give men for thee and people for thy life."

9. Such is the benevolence of the Deity, that he has so intimately connected his own glory and our happiness, that in promoting the one we must necessarily promote the other; but God is especially glorified when his law is obeyed, John 15, 8, "Herein is my Father glorified, that ye bear much fruit. By obedience to the divine law, human happiness is most effectually promoted. That law is not only holy, but just and good," Rom. 7: 12. "A perfect law of liberty," James 1: 25.

10. The very purpose for which men set up civil rulers, is to promote the happiness of the community; but the only effectual means of attaining this important end is to promote the divine glory.

More particularly, we prove that the civil authority should provide for the support of the gospel by law, from the following considerations:

1. This doctrine is taught by the light of nature. As early as the time of Jacob, "the priests" of Egypt, "had a portion assigned them of Pharaoh; and did eat their portion, which Pharaoh gave them," so that they did not need to sell their land in the time of famine; and from that time and forward we find religion supported by law among all nations, revolutionary France and republican America excepted.

So that how much soever heathens may have erred in its application, it is plain they have recognized the principle.

2. That religion was established and supported by law among the people of God, under the Old Testament, requires no proof. But it is plain the thing did not originate with Moses; we find Jacob some hundreds of years before devoting the tenth of his property to God; at a still earlier period we find Abraham giving Melchizedek tithes of the spoils.

3. We find it promised to the church, that under the New Testament "kings shall be her nursing fathers and their queens her nursing mothers," Is. 49: 23. "That she shall suck the milk of the Gentiles, and the breast of kings," Is. 60: 16, and in the 12th verse, "For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." If these passages do not mean that the church should be protected—that religion should be established by law, and that ministers should have constitutional security for their support, we would gladly learn what they do mean. For it is egregious trifling to tell us, as some do, that those passages mean that kings shall be religious men, and that their example shall have a salutary influence on the community. A king and a man are distinct. A man is a private unofficial character: a king is a public official character. Acts of kings are official acts. Besides it is not easy to understand how an irreligious king can be a religious man; or how a man can sincerely desire the good of the church, and yet do nothing to promote it in that capacity in which he has most power and influence. Nor is it easy to conceive what sort of a nursing father or nursing mother it is that affords the child neither nourishment nor *protection*.

4. Although the law respecting tithes is not enforced in the New Testament as to its letter, yet its spirit is recognized, Matt. 10: 10, "The workman is worthy of his meat." Luke 10: 7, "The laborer is worthy of his hire." 1 Cor. 9: 13, 14, "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel."

But it will be objected, 1. If ministers be entitled to support, because the laborer is worthy of his hire, then let them receive their remuneration from those whom they serve. To this it is answered, nations as such, are bound to employ ministers. God has not left it to men's option whether they will have the gospel among them or not. He has declared that the nation that will not serve the church, shall perish. Even infidels admit that religion is the most powerful auxiliary of civil government. Sound policy then would point out the support of religion by law, as the best security for civil institutions.

Objection 2. We read of no religious establishment in the New Testament. We reply—There was not at the time the New Testament was written, any Christian government, consequently there could be no national establishment of Christianity. But so soon as the government of the Roman empire became reformed, Christianity obtained a legal establishment.

Objection 3. National establishments confound church and state; and they have been the fruitful parents of oppression, ignorance and immorality. We answer—the best things are liable to abuse and have been abused. But that the establishment of religion by the Covenanters of Scotland from 1638 to 1649, and by the Puritans of New England, produced oppression, ignorance and immorality, or that it blended church and state, we have yet to learn. For national establishments in which superstition, idolatry, and the most pernicious heresies, are sanctioned under the name of religion, we offer no apology. All objections against national establishments of religion taken from the supposed injustice of the thing, as if it were an infringement of the rights of conscience, or held out a lure to ungodly men to join the church, are so many charges against Jehovah himself! He established religion by law, and with him the objector must settle the dispute.

If we be told that the ancient dispensation is now abolished, we reply, that is another part of the subject, it proves nothing against the equity of the thing. That the church of Christ has received a new organization is certainly no proof that the civil magistrate does not owe her protection.

The principles laid down in the beginning of this article, prove that every rational creature is bound by the law of its creation to support and defend the church. For a view of the evils produced by religious establishments, the enemies of the Reformation refer us to the kingdoms of Europe; that is, to show that it would be a very bad thing for *kings* to own allegiance to him who is King of kings and Lord of lords—or to protect the bride, the Lamb's wife, they refer us to the kings, who "give their power to the beast," Rev. 16: 13, and who "have committed fornication with the mother of harlots," Rev. 16: 2. Europe furnishes no example of king or emperor supporting the *true church*, therefore, all reasoning from the state of things there is perfectly nugatory. We have already proved that the Old Testament establishment did not bind church and state."

Missionary Intelligence.

HOW HUNGARY RECEIVED THE GOSPEL.*

ENTHRONED on one of the vine-clad hills which adorn the banks of the Danube, at a height of about 200 feet above the stream, stands the royal castle of Buda or Ofen, the ancient capital of Hungary. Erected originally by the Emperor Charles VI, it has been besieged and destroyed twenty times within three centuries, and now stands restored in elegant modern form, looking down in pride on the city of Pesth—a noble castle, worthy of an ancient and heroic race.

This palace was occupied in the year 1832 by the Archduke Joseph, Viceroy of Hungary, and his pious spouse, Maria Dorothea, a Wurtemburg princess. This noble lady had been educated under the influence of the Rousseau school, without the Bible; but in her new home

* "Mission at Pesth," Glasgow.

her soul had been purified by the fire of affliction, drawn to the study of God's word, and brought to the feet of the Saviour. A deep sorrow possessed her heart as she looked forth from her palace windows on the populous city and fertile lands around, and saw the shadows of spiritual night resting on the millions of Hungary. The Protestant Church of Hungary had indeed survived the sore persecution which it had suffered from the Papacy; the Reformed Church still counted 1,656,000, and the Lutheran Church about 828,000 adherents; but the condition of these churches was aptly described by an old man in England, who observed to some Hungarian friends, "You Hungarians have plenty of Protestantism, but very little of the gospel."

The good Archduchess thought of this as she looked on the land of her adoption; but she stood alone, as she herself used to express it, "like a sparrow on the house-top." She longed for Christian fellowship, but this was denied her. She did indeed enjoy it for a time in her eldest son, whom the Lord granted to her maternal prayers. He seems to have been a youth of great promise, of high talent, of most attractive manners, and of remarkable beauty of person. And now his other gifts were crowned by the chiefest gift of all. But he was soon afterward removed by the stroke of death. His mother, who had lost a child and her only Christian companion in one, was almost heart-broken with grief. Yet He in whom she trusted did not forsake her in the hour of her sorest trouble. Though deprived of all human sympathy, she felt the nearness of the best Friend. Looking out from her palace windows on the scene below, the city of Pesth, with its 130,000 inhabitants, and the vast Hungarian plains stretching away in the distance behind it, she thought of her own desolateness and the still greater desolation of the land, and poured out her heart before the Lord. Sometimes her desires became so intense that, stretching out her arms toward heaven, she prayed almost in an agony of spirit that He would send at least one messenger of the cross to Hungary. She thus continued waiting on God for about the space of seven years, and the year 1839 had now commenced. It was at this time that the following strange event happened to her. For a fortnight, night after night, without exception, she awoke suddenly, at the same hour, with a strong and irrepressible conviction that something was to happen to her. This feeling uniformly continued for a wakeful and most anxious hour, and when it passed away, she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind, and she thought in vain what it could presage, except it were the death of her mother, which she thought would affect her most. Thus day after day, on the arrival of the post, she looked for the tidings of her mother's death, but no such tidings came. At length she was one day waited on by Miss Pardoe, the English authoress, who brought her the news that a Scotch clergyman, Dr. Keith, was lying dangerously ill at the "Queen of England" Hotel at Pesth. Instantly, as she expressed it, she thought within herself, "this is what was to happen to me." That night, and uniformly after, her sleep was as unbroken as before, without any disturbing thought. Seven years after, when the Duchess of Gordon and Dr.

Keith met her at her mother's palace of Kirkheim, the Archduchess said that she had never experienced any such feeling in her life either before or after. As soon as the Archduchess heard of Dr. Keith's illness, see came, and, like the good Samaritan, ministered to him with her own hand, supplying his wants and nursing him with the tenderest solicitude during his protracted sufferings.

The circumstances which led Dr. Keith to Pesth were as follows:— In 1839 a deputation was sent from the Church of Scotland to inquire into the state of the Jews in the various countries of their dispersion, as a preliminary to fixing on suitable stations for a mission to the Jews. The deputation consisted of the Rev. Dr. Keith, author of the "Evidence of Prophecy," the Rev. Dr. Black, one of the best linguists and most learned men of the Scottish Church, the Rev. Andrew Bonar, also a learned Hebraist, and the Rev. R. Murray M'Cheyne, whose biography has been written by the loving hand of his friend and companion last named. It was their original purpose that no part of their labors should be cast away by visiting the Austrian empire; for though it numbered 600,000 Jews among its subjects in Hungary, the deputation knew, or thought they knew, that a Protestant mission could not possibly be established within its bounds. In Dr. Keith's own words, "according to man's wisdom, laying all our wise heads together, anywhere else we might go, but assuredly and rationally not there." Through an accident which happened to Dr. Black in the East, they were, however, led to alter their route, and return by the Danube; and so Dr. Black and Dr. Keith were brought, contrary to their original design, to visit Pesth. They now thought of spending three days in the capital of Hungary to collect what information they could regarding the Jews resident there, but they still had no idea of future operations, for they looked up with dread to the palace of Buda, and could not believe it possible to establish a Jewish mission under the eye of an Austrian Archduke. While thus engaged, Dr. Keith fell ill, and was brought into communication with the Archduchess Maria Dorothea, as already stated. During the protracted period of his convalescence, he found ample opportunity of becoming acquainted with the hopeful state of the Jews in Hungary, with the wants of Hungary itself, and with the long-cherished wishes of the Archduchess. He received from the latter the assurance that, should the Church consent to plant a mission in Pesth, she would endeavor to protect it to the very utmost of her power. Thus it was that the two ends of the electric chain, in the gracious providence of God, were united, and the communication between Scotland and Hungary was first formed.

After referring at some length to the success of the work thus introduced among the Jews, the account proceeds:

At the time this was done, we had no immediate prospect of the door being externally opened. Such a thing as a proselytizing expedition through the towns and villages of Hungary was unheard of, and seemed almost impossible, under the eye of an intolerant government. On the other hand, the necessity was urgent, and suitable men were put into our hands, anxious to be employed in the work. Such a body of zealous laborers, ready to throw their whole hearts into the scheme, and

such a preparedness in the public mind to receive their message, we could hardly expect to meet with again. Besides, a couple of years at least were requisite for their efficient training, and in the event of our waiting till the door was actually opened, we should be under the necessity of letting the opportunity slip, or of sending out unprepared workmen. We resolved, therefore, at once to go forward, feeling assured that the Lord himself would clear the way, when the right moment arrived. Two years passed away, but meanwhile no change had taken place in the external relationship of the country. The men were ready, but the barriers were still unremoved. We communicated our wishes to the Archduchess, who undertook to seize the first favorable opportunity to lay the whole matter before the Archduke, and boldly solicit his protection. Now, mark the providence of God. A few days later there occurred a violent outbreak among the peasants in Austrian Poland, of which no doubt many of my readers may have heard at the time. A large number of the proprietors, with their wives and children, were massacred in cold blood, and many other frightful excesses were committed. The news had just reached Pesth. The Archduke, who was a just man, and desired to promote the welfare of the people according to the measure of his light, was greatly troubled. For a time he walked up and down in his chamber, sunk in deep thought, and agitated in mind. The Archduchess coming in, and finding him in this state, asked if anything had happened to vex him. He answered, "Nothing personally, but I have been thinking of these fearful atrocities in Poland, and I have come to the conclusion that, unless the Bible were circulated among these people, and they got good in this way, no other means will raise them from their present degradation." A remarkable expression from the lips of an Austrian and Roman Catholic Archduke. She was immediately ready with the reply, "If an attempt of this kind were made in Hungary, would you give it your protection?" He said, "Yes, I certainly would."

She then unfolded to him our whole scheme, which he highly approved of. He had long before expressed himself as much satisfied with the circumspection and prudence with which we carried on our work, and he had confidence in us. He now entrusted her with a message for us, to the effect that we should send out our men, with as little noise and public observation as possible, that if they met with any molestation from the authorities, they were on no account to offer resistance, but report the case at once to us, and we to him, and that he would take his own measures for its repression. Even he himself could not go beyond a certain point. His power was limited, and had it come to the knowledge of the supreme government in Vienna, that he was countenancing the circulation of the word of God, he might easily have been involved in trouble on that account. The door now stood open before us. We thanked God and took courage, seeing the marvels he had wrought. The brethren went out in all directions with the word of God in their hand, and the message of life on their lips. They sold many thousands of copies of the Scriptures both to Jews and Christians, to all, in short, who would purchase them.

In the year 1847, the Archduke Palatine was called to his rest. It

is pleasant to record that he who had shown favor to the cause o Christ in his day of health, was remembered by Him in his latter end, and, there is reason to believe, died a humble and believing penitent at the foot of the cross. He had for many years been a regular reader of the Bible, but it was only when the shadows of the coming darkness gathered around him, that spiritual light sprang up in his soul. Several months before his death he was seized with a violent illness, which threatened to carry him off suddenly, amidst great sufferings. From this he partially recovered, and though still confined to the house, was able to transact more or less of public business. It was during this time that the Lord began to deal with his soul. For about a fortnight he seemed entirely absorbed and abstracted. His wife observed that something more than usual was going on within his mind; but as he was of a reserved temperament, she was afraid to speak lest she might do harm instead of good. At the end of this time another change passed over him. The cloud which seemed to hang over his spirit was dissolved, and he became unusually cheerful and happy. At length she ventured to ask if his thoughts had not been pre-occupied with some engrossing subject during the two previous weeks. He answered that it was so; and that his whole life had been passing in review before his mind, like a series of scenes in a panorama. "Everywhere," he added, giving the result of all his reflections, "Everywhere I have discovered sin." His whole appearance betokened that he had made a discovery of something else besides sin, namely, of Him who saves both from its guilt and power. On her inquiring into this point, he said that he put his whole trust in the merits and righteousness of Christ. A short time after this, his last illness came on. She had much comfort in her conversations wirh him during its continuance. A few hours before his death she said, "As you are now so soon to stand before the judgment-seat of God, I wish to hear from you for the last time, what is the ground on which you rest your hope." His only but immediate reply was, "The blood of Christ alone," with a strong emphasis on the word alone. After his decease the priests took possession of his dead body, and repeated over it the usual masses for the benefit of his soul. But a soul washed in the blood of Jesus needed no such aid. Like a bird escaped from the snare of the fowler, it had already winged its way through the gate of the golden city, straight to the bosom of God.—*Christian World.*

SYRIA MISSIONS.

ALEPPO, Sept. 12, 1868.

DEAR BRETHREN—We gave our schools here a vacation of three weeks, which terminated on Monday last. We would have made it twice as long, but the parents of the children would not bear it; not that they attach so great a value to the school, but because one main reason why they send their children to school at all, is to be relieved of the trouble of them at home; and if our schools had long remained closed, they would have sent them to others, of which there are a considerable number in Aleppo.

At the reopening of the schools after vacation, we took a step toward the pay system. To have required tuition fees from all and for everything, would have been to break up the school, especially in the present state of business, when, through the stagnation of trade, every body is straitened for want of money. Accordingly we contented ourselves with laying down the following rules: 1st. That only reading and writing—and to the girls plain sewing—should henceforth be taught gratuitously, except to such as are known to be really objects of charity. 2d. That for everything higher than the branches named, a certain fee must be paid monthly in advance. 3d. That the greatest number of non-paying pupils that we will admit, shall be sixteen in each school; and 4th. That until the proceeds of the school shall become sufficient to warrant the employment of an additional teacher or teachers, the whole number of pupils in each school shall be limited to thirty.

Education is one of the things for which the people of this country cannot see that the rich and poor ought to pay the same price. In accommodation to this sentiment we have laid down a graduated scale of charges, varying in the boys' school from twenty to five piasters, and in the girls' school from ten piasters to one piaster per month.

The receipts of the schools will for a long time be so insignificant as to diminish very little the expenses of carrying them on. The only important points gained are two: first, the abolition of the principle of gratuitous education; and, second, the reduction of the schools, which before the vacation numbered about fifty pupils each—a number quite too large for two teachers—to such a limited number of pupils that they can be well taught. I think we may expect that this change will in the future work a considerable saving of money to the Mission treasury, but not now. At Idlib the circumstances are so widely different that we cannot at present, nor for a long time to come, make any corresponding changes there.

There is to be stationed here a medical missionary of the American Board, Dr. Nutting, formerly of Diarbekr. His work and ours need not in the least interfere with each other, as the one is in the Turkish language, and the other in the Arabic, and consequently among different peoples.

At the date of our last letters from Latakiyeh, the brethren there were still in search of teachers for the new and improved schools, which they are now ready, if they had teachers, to open in the new Mission house. It is hard to find the right kind of teachers, and when they are found, they will not be secured except at a high price. Dr. Metheny and his family had already moved into the third story of the Mission house, and although they had been scarcely a week in it when they wrote, the change of residence had already made a marked improvement in their health. They might have moved a thousand miles without gaining so great a change of air and scenery.

We are all well. I think we hardly ever before enjoyed, through a whole summer, so entire an exemption from all sickness. "O, let us give thanks unto the Lord, for he is good, for his mercy endureth forever." Mrs. Dodds unites with me in love to all of you and to your respective families. Yours in Christ, R. J. Dodds.

Ecclesiastical.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met as per adjournment, in Allegheny, Oct. 13th, 7½ P. M., and was constituted with prayer by the Moderator. Present officers continued. In place of a sermon by the Moderator, four of the students delivered sermons, specimens of improvement; D. M'Fall, from Isaiah 45: 22; D. C. Martin from Ps. 110: 7; T. P. Robb, from 1 Cor. 2: 2, and T. C. Sproull, from Heb. 10: 36; all which were, after criticism, unanimously sustained.

Rev. R. D. Sproull being present, was invited to a seat as a consultative member.

The meeting was unusually short—only one day and evening—and characterized by harmony and good feeling., Considerable business was transacted, the following items of which are of general interest:

A new missionary station in the bounds of Brookland, &c., congregation, was formed. The sum of $400 for preaching was promised.

Red Stone branch of Monongahela congregation, through session of said congregation, requested preaching to amount of $300.

In consequence of action of last meeting of Synod, taking the whole time of Professor Sproull, Presbytery dissolved the pastoral relation existing between him and Allegheny congregation. Mr. Hunter was appointed to preach in said congregation on the first Sabbath of November, and declare it vacant.

Mr. Hunter was appointed to moderate a call in Allegheny congregation, and Mr. M'Clurkin in Oil City, whenever requested.

The call from Clarksburg on J. A. Black was accepted, and a commission consisting of R. Reed, convener, T. A. Sproull, A. J. M'Farland and Professor Sproull, with elders S. Patterson, D. M'Ilroy and R. Henry, was appointed to attend to the ordination and installation, said commission to meet in Clarksburg on the 3d Wednesday of November, at 10 o'clock, A. M.; Prof. Sproull is to make the ordination prayer, A. J. M'Farland to preach the sermon, R. Reed to address the pastor, and T. A. Sproull the people.

Prof. Sproull, A. M. Milligan and D. Gregg were appointed a committee to revise questions for Presbyterial examination of congregations.

J. R. Hill, of Westminster College, was taken under the care of Presbytery, as a student of theology of the first year.

The Clerk was authorized to assign pieces of trial to candidates for licensure.

The students were directed hereafter to commence the exercises with prayer.

All the congregations in the bounds of Presbytery were *directed* to take up a collection on the Fast-day appointed by Synod, for the benefit of the Home Missionary Fund of Presbytery.

The following preamble and resolutions, offered by J. C. Smith, were, after discussion, passed by Presbytery:

WHEREAS, There is a pressing demand for laborers in the Lord's harvest; and whereas, Synod has taken efficient measures to supply this demand in setting apart the entire labors of two of our ministers for the Theological Seminary; therefore,

Resolved, 1. That we feel it our duty, as a Presbytery and office-bearers in the house of God, heartily to co-operate with Synod in the effort to secure greater usefulness to the Seminary.

2. That we feel the great necessity of a denominational college as a handmaid to the Seminary, and a school of learning for the youth of the church, where our distinctive principles are dominant.

3. That inasmuch as Synod is endeavoring to supply the church with such an institution at Northwood, we regard it as our duty to lend a helping hand.

4. That ministers and elders of this Presbytery will commend these institutions to the liberality of the church.

Presbytery adjourned to meet in the new church, Allegheny, on the 2d Tuesday of April, at 7½ P. M. J. W. SPROULL, *Clerk*.

WILLIAM WILLS, *Treasurer*,

1868. *In account with* PITTSBURGH PRESBYTERY, *Dr.*

April 14.	For balance at last report,	$158 96	
" 17.	" Cash rec'd from Pittsburgh Congregation,	20 00	
" "	" " " North Washington Society of Brookland cong,	8 00	
" "	" " " Poland and Jackson	4 56	
May 1.	" " " " Coupon, $1,000 5–20 bond,	31 50	
" "	" " " " Premium on do	12 29	
July 1.	" " " " Coupon, $500 5–20 bond,	15 00	
" "	" " " " " $50 " "	1 50	
" "	" " " " Premium,	6 60	
Sept. 22.	" " " " Rev. D. Reid	9 00	
Oct. 13.	" " " " "W.," by Dr. Sproull,	10 00	
			$277 41

Cr.

April 16.	By Cash paid Mr. T. A. Sproull,	$15 00	
" "	" " " Rev. D. Reid,	18 75	
" "	" " " " A. W. Johnston,	5 00	
" "	" " " " J. Wallace,	15 00	
" "	" " " " John M'Auley,	15 00	
" "	" " " " A. J. M'Farland,	20 00	
" "	" " " " N. R. Johnston,	25 00	
" "	" " " " T. Hannay,	5 00	
" "	" " " Mr. J. S. Black,	5 00	
" 17.	" " " Rev. A. J. M'Farland,	37 50	
June 8.	" " " " T. Hannay,	5 00	
" 19.	" " " " J. Wallace,	10 00	
" "	" " " " J. M'Auley,	5 00	
Aug. 3.	" " " W. Magee, for Oil City,	75 00	
			$256 25
	Balance,		$ 21 16

Pittsburgh, Oct. 13, 1868.

APPOINTMENTS FOR PITTSBURGH PRESBYTERY.

Oil City.—J. J. M'Clurkin, Nov. 3d Sab.; A. M. Milligan, 4th Sab. to dispense the sacrament; M'Auley, Dec. 1st Sab.; Faris, Dec. 3d and 4th Sabs., Jan. 1st Sab.; Newell, Jan. 3d Sab.

Jackson.—Slater, Nov. 1st and 2d Sabs., to dispense Sacrament, J. J. M'Clurkin to assist; Faris, Dec. 2d Sab.; M'Auley, Dec. 4th Sab.; Hannay, Jan. 2d Sab.; N. R. Johnston, 4th Sab.

Poland.—M'Auley, Dec. 3d Sab.; Faris, Jan. 2d Sab.; Hannay, Jan. 4th Sab.

Mahoning.—M'Farland, 4th Sab. Nov.; M'Auley, 2d Sab. Dec.; Black, two days dis.

Sunbury.—N. R. Johnston, 2d Sab. Nov., Dec. 1st Sab.; J. C. Smith, one day dis.; R. Reed one day dis.

Centreville.—N. R. Johnston, 3d Sab. Nov.; R. Reed, 2d Sab. Dec.; Hannay, Jan. 1st Sab.

Pine Creek.—Black, Oct. 3d Sab.; Newell, Nov. 3d Sab.; N. R. Johnston, Nov. 1st Sab.; J. Galbraith, Dec. 1st Sab., and to visit the congregation next week; Faris, Dec. 3d Sab.; N. M. Johnston, 1st Sab. Jan.

New Mission Station in bounds of Brooklyn Congregation.—N. R. Johnston, three days, discretionary; Black, two days, discretionary; Hannay, Feb. 2d and 3d Sabs.

Red Stone.—R. Reed, 4th Sab. Oct.; T. A. Sproull, 2d Sab. Nov.; 1st Sab. Dec., J. A. Black.; Slater, 1 day, discretionary.

Allegheny.—Nov. 1st Sab. Hunter; 2d, Willson; 3d, Gregg; 4th, Galbraith; 5th, Slater. Dec. 1st Sab. Faris; 2d, M'Auley; 3d, M'Clurkin; 4th Smith. Jan. 1st Sab. Prof. Sproull; 2d, Hannay; 3d, M'Farland; 4th, Elden; 5th, Faris. Feb. 1st Sab. J. W. Sproull; 2d, R. Reed; 3d, Newell; 4th, Milligan. March, 1st Sab. Black; 2d, T. A. Sproull; 3d, N. M Johnston; 4th, Gillespie. April, 1st Sab. Willson; 2d, Gregg: 3d, D. Reed.

J. C. SMITH, *Chm. Com. on Supplies.*

OHIO PRESBYTERY.

OHIO Presbytery met at New Concord, Nov. 7th, and transacted its business the same day. All the ministerial members were present, and a tolerably full representation of elders. An appropriate sermon was preached by the Moderator, Rev. A. M'Farland, from Ps. 82: 8—"Arise, O God, judge the earth; for thou shalt inherit all nations." The topics were: 1. The nature of this judgment—extensive, various, desolating and convicting. 2. The issues—removal of hindrances; preparing the way for the spread of the gospel, the outpouring of the Spirit, the conversion of the world, the recognition of the claims of

Christ, and the final subjection of all nations to him. The congregation was large and attentive.

The most of the business before Presbytery was of the ordinary kind. Satisfactory and encouraging reports were received from vacant congregations and missionary stations, expressing earnest desire for the preaching of the word and administration of the sacraments, and manifesting a willingness to contribute liberally for the same according to their ability.

Two candidates, P. P. Boyd and D. G. Thompson, graduates of Muskingum College, were received as students of Theology of the first year, and regularly certified to the Theological Seminary.

Congregations, not contributing to the Board of Church Extension, were directed to attend to this matter.

All our congregations were directed to raise their full quota for Synod's Traveling Fund, and forward the same to Presbytery at its next meeting; also to take up collection for Presbyterial Mission Fund before next meeting.

The following arrangements were made with regard to supplies:

Thompson and M'Farland to administer sacrament of the Supper at Brownsville, third Sabbath of October. M'Farland to preach at Sandusky, 2d Sabbath of November.

The station at Keene was left to the care of Faris and Thompson. Savannah to the care of J. C. Boyd.

H. P. M'Clurkin, W. M'Crea and J. C. Boyd were appointed standing committee of supplies. This committee assign Rev. M. Wilkin, Sandusky, 1st, 2d and 3d Sabbaths of February; and Savannah, 4th Sabbath of February.

Having enjoyed the liberal and cheerful hospitality of the people, and a very pleasant meeting throughout, Presbytery adjourned, much encouraged, to meet at Utica on last Wednesday of March, 1869, at 10 o'clock, A. M. J. C. Boyd, *Clerk of Presb'y.*

ROCHESTER PRESBYTERY.

Presbytery met in the city of Rochester, October 7th. Ministerial members all present. On motion, Rev. D. Scott was elected Moderator, and Rev. R. D. Sproull, Clerk. Only the ordinary routine business was transacted. Appointments by Presbytery and interim committee were reported all fulfilled, with the exception of those given to Revs. N. R. Johnston and John Wallace, from whom Presbytery had no report. Sessions were directed to have their minute books present for examination at the fall meeting.

Presbytery adjourned to meet in the city of Rochester, April 28th, 1869. Clerk.

THE COMMISSION AT BALLIBAY.

THE Commission appointed by the Presbytery of New York to receive into the communion of the church certain persons belonging to the Missionary Station at Ballibay, met according to appointment, Sept. 30th. All the members were present, consisting of, ministers, D. M'Allister and J. B. Williams, with Elder Gilchrist, of Kortright. Before constituting, a sermon was preached by Rev. D. M'Allister, from Rom. 10: 9: "If thou confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The Commission was constituted in the afternoon of the day. There were eight persons present, candidates for church privileges, besides several whose names appeared among the petitioners, but who were not yet prepared. Among the former was Robert Morrow, who appeared as the only surviving member of the Reformed Presbyterian Church at Wyalusing, many years ago disorganized by the defection of some and the death of others. After a careful examination, all the candidates were admitted to membership. There are two young men, belonging to the vicinity, and who were already members of the church, prosecuting their studies at Lafayette College. The whole number, therefore, of church members at this missionary station, is ten, with every reasonable prospect of rapid increase.

In the evening a sermon was preached by Rev. J. B. Williams, from Mark 8: 34: "Whosoever will come after me, let him deny himself and take up his cross, and follow me." After the usual vows and obligations the rite of baptism was administered, Rev. D. M'Allister officiating, to ten persons, and among these four adults.

It may be mentioned that Mr. Francis Gailey, once a licentiate, has done much harm to the cause of Christ in Bradford county, as well as elsewhere, scattering the families of well-meaning Covenanters, and poisoning the minds of outsiders by a solemn mockery and caricature of true religion. The policy of treating that implacable fugitive from church discipline with silent contempt, has been called in question. For long years he has been brandishing his futile anathemas, and hurling his insane excommunications against ministers and people from whom he was separated, not an hour too soon, but the inscrutable providence of the Almighty has some purpose to accomplish in allowing our cause to bear reproach. The lamp, however, of this "accuser of the brethren," is fast expiring for want of oil, and the Scriptures are being fulfilled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and bring them again to their folds, and they shall be faithful and increase, and I will set up shepherds which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord God."

J. B. W.

Obituaries.

DIED, June 22d, 1868, in Huntsville, Logan county, Ohio, ANNA JANE, eldest daughter of Thomas and Catharine Logan, aged 7 years and 11 months. Her departure was triumphant peace.

A DESCANT, AND ACROSTIC.

Accept it, reader, if a father writes
A Descant *in memoriam* of his child.
True worth, in flower and fruit, should ever glow
In Thought's record, when its presence real
Has vanished from the superficial sight.

Fond hopes of earth, that moments crush, O why
By Death thus severed from our home's sweet joys?
Come, Faith of God, and fully explicate,—
Expand the view which sense's veil would hide.
Our first-borns die in childhood's blooming days;
While strong affections, yearning, linger near
Even the clay tenement, while yet we eager gaze.
Come, Truth, thy pencil lend, the portrait draw
Of my first-born,—blend all the colors true
To that sweet life that graced her earthly home,
That ne'er a sorrow gave to shadow hope.
I ask no fabled muse thy praise to speak—
God-gifted one—His glory is subserved
In this, thy early transfer to thy *rest.*
Exulting cheer! all hail! The blessed boon
Is left,—sweet joy, to smile o'er saddening grief,
For that our seed is blessed forevermore.

The grasping thought, the truthful, and the pure
In aim and purpose,—lost to the earth and me!
Lost to a mother's deepest sympathy!
Lost to the tend'rest ties of home throughout!
Yet, as God's impress, shall subsist in life
Redeemed from out the ordeal of the grave,
That ever kindly would absorb our tears;
That kindly would regenerate our dust
Through the long ages, till the "Great White Throne"
At last is set,—when earth, thrilled with the sound
Of th' Archangel's voice, shall yield her dead.
Not lost indeed!—How vain it is to scan
God's isolated act, alone! His way
Is chastisement for profit to his child.
As *sin* to *death* doth reign, so, GRACE to LIFE;
And death is but the door that opes to bliss:—
The glory thine, O Saviour, to unbar.

Most loving soul!—thy love was for thy Lord;
And He accepted it, as best bestowed,
As best deserved;—and LOVE, the spring, the flow,
And all its wide expanse of joy is thine.
Devoted one, sleep on, and take thy rest;
Early to learn of heaven was joy to thee.

As on thy lisping tongue hung—"*God is good*"—
(Joy-giving words! endearing other joys,)
And blended it with sleep, so oft, so now,
Thy sleep in Jesus is most sweet—thy soul
In death to Jesus freely given to save:
And "God is good," is now its central bliss.

ANNA, the savor of thy name is sweet:
New made, identified, that name in heaven,
Ne'er from that home to part—my soul would greet
Angelic joys o'er that "new name" given.

Jesus, who gifted thee with choicest grace,
Assumed thy guilt, has shared with thee His crown;
Near to His throne is thy abiding place;
Eye hath now seen—and the unknown is known.

RESOLUTIONS ON THE DEATH OF WILLIAM STEWART.—Copy of resolutions adopted by the Renwick Reformation Society at its meeting held in Philadelphia, August 14th, 1868:

WHEREAS, It has seemed good to our Covenant God to remove from our midst by death, one of our most active and highly esteemed members, Mr. WILLIAM STEWART, (Ruling Elder of the Second Reformed Presbyterian Congregation, Rev. S. O. Wylie, Pastor;) and desiring to express our appreciation of his worth and deep sense of his loss, it is, therefore,

Resolved, That in the death of William Stewart, our Association has lost one of its most earnest, zealous and efficient members, and one whose example and co-operation cheered and sustained us in our good work of endeavoring to practically adorn and advance our Scripture Covenanted Testimony in all its entireness. He was one who had made an intelligent and honest profession of his faith, well acquainted with the history of our Church, and her contending for the truth; evidencing a great attachment to the house of God, and (when his health permitted) always in his place waiting upon God in the preached gospel, fellowship meeting, and all the ordinances of divine grace when administered in their purity (in our own ecclesiastical denomination); having no itchingear to hear strange doctrine, no gadding about to change his way, following no divisive courses, desirous in the strength of divine grace to hold fast the profession of his faith without wavering; opposed to all departure from the footsteps of the flock and scriptural attainments of our church in doctrine, worship, discipline, government and practice. Psalms 27: 4; 84: 4 and 5.

Resolved, That while we mourn the loss we have sustained, we comfort ourselves in the assurance that our loss is his great gain, and we desire to bow with submission to His will, who maketh all things to work together for good. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Psalm 12: 1. "The righteous perisheth and no man layeth it to heart, and merciful men are taken away; none considering that the righteous is taken away from the evil to come." Isaiah 57: 1.

Resolved, That we tender to his family our most tender sympathy and condolence, and commit them to our Covenant God, who has said, "Commit thy fatherless children to me, and I will take care of them, and let thy widows trust in me."

"Mark the perfect man, and behold the upright, for the end of that man is peace." Psalm 37: 37.

HENRY W. BROWN died in the Soldiers' Home, Pittsburgh, August 6th, 1868, in the 27th year of his age. . A few months before his death the deceased united with the Reformed Presbyterian congregation of Allegheny. Having served a term in the late war, and contracted in the army the disease of which he died, he was received as an inmate of the Home. That he might have an opportunity of joining the R. P. Church and partaking of the Lord's Supper, he left the Soldiers' Home in Dayton, Ohio, and came to Pittsburgh. He gave in his Christian conduct, evidence that he was truly pious. The last ten days before he died, owing to the disease determining to his brain, he was in a good measure unconscious. His sufferings were severe, but he was supported under them.

MRS. NANCY ELLIOTT, wife of Wm. Elliott, died, at New Concord, Ohio, August 2d, 1868, after a lingering illness, of a diseased liver.

She was raised in the Associate Church and joined the Reformed Presbyterian Church under the pastoral care of the late Rev. Robert Wallace. She died as she lived. Many friends followed her mortal remains to their last resting place, reflecting on the words of the apostle. "Even so them also which sleep in Jesus will God bring with him." COM.

DIED, on August 24th, 1868, at his residence in Philadelphia, JOHN FERGUSON, eldest son of William and Nancy Ferguson, in the 33d year of his age. The deceased was a member of Rev. S. O. Wylie's congregation, and was esteemed by all who knew him. He leaves a wife and one child, and a host of surviving friends, to mourn his early demise. He had been married but a little over two years when death made the separation. COM.

DIED, in hope, at Robinson, Kansas, September, 1868, SAMUEL JOSEPH, third son of Mr. and Mrs. S. Crozier, formerly of Allegheny congregation.

Notices, &c.

EXPLANATION.—We have received from H. Crockett a statement in regard to the apparent discrepancy between the statistics of Sterling Congregation, as published in the Minutes of 1867, and those published in the Minutes of 1868. The number of members was handed to the clerk of Rochester Presbytery as in the statistics, and comprises all that now belong to the congregation. The number of dismissions, deaths, suspensions, and cut off, or as marked in statistics of several congregations, "decrease by purging the roll," fully accounts for the apparent discrepancy. This congregation, as is the case with some others, has provided for its pastor a manse. In the published minutes an * should mark such as have manses, as usually this is not included in the pastor's salary; so that in no way do congregations get credit for their thoughtfulness in providing for their pastor a home.

We are glad to hear that this congregation is in a prosperous condition, and sincerely hope that "by the blessing of the Head of the church, a banner for the truth may long and successfully be displayed" there.

OMISSION.—The signature to the article in the last number entitled "The Compassion of Jesus," was entirely overlooked. It should have been "Abdiel."

RECEIPTS FOR CHURCH EXTENSION.

April	29,	Baltimore Congregation, per Rev.	W. P. Johnson,.....	$23 00
May	23,	Pittsburgh "	S. M. Orr, Treas.....	87 00
June	30,	Third Ref. Presb. Church,	Hugh Glassford.....	29 00
July	1,	First Congregation,	J. W. M'Cullough..	44 00
"	22,	Allegheny " Rev.	Thos. Sproull..... ...	39 00
Aug.	3,	Tomica "		6 00
"	3,	Oil Creek " Rev.	Dan'l Reid.....	11 15
"	4,	Conococheague Cong.,	J. R. Renfrew.....	22 25
"	8,	Walton "	R. D. M'Donald	12 09
"	8,	Cincinnati "	J. J. Thompson..... .	47 18
"	12,	Utica "	W. Stevenson.....	13 60
"	13,	Sterling "	John Hunter.....	11 60
"	13,	Salt Creek "	Thos. Wiley.....	20 00
"	13,	Staunton, Ill. Congregation, Rev.	J. Middleton.....	8 00
"	13,	New Alexandria and Greensburg Cong., per Rev.	T. A. Sproull	38 00
"	17,	Clarinda Congregation,	Alex. M'Keon.....	8 50
"	20,	Kortright "	A. S. Gilchrist.....	30 25
"	27,	Union " Rev.	John Galbraith.....	26 40
"	27,	Princeton "	C. Allen.....	20 00
"	31,	Macedon " Rev.	P. H. Wylie	4 00
Sept.	4,	Bethel "	D. S. Faris.....	30 00
"	5,	Third Ref. Cong., Phila.	Mathew Glenn.....	38 78
"	10,	Second Miami "	D. Boyd.....	17 00
"	11,	Bloomington "	T. N. Faris.....	65 00
"	18,	Lind Grove " Rev.	C. D. Trumbull.....	20 00
"	23,	First New York Cong.	W. H. Haslett..... 150	00

WALTER T. MILLER, *Treasurer*,
Sept. 26, 1868. P O. Box 553, New York.

ON account of the Presidential election falling on the 3d of November, the opening exercises of the Seminary have been postponed till Wednesday, November 4th, and the meeting of the Board, till 7 P. M., same day.

THE Lecture on the "Position and Ground occupied by the Reformed Presbyterian Church," delivered by Rev. D. Scott, may be had of Mr. John Caldwell, 1,705 Filbert street, Philadelphia.
Price 25 cents single copy. Five copies, $1.60.

☞ The last Thursday of November is the day of Thanksgiving. The collection on that day is for *National Reform*. The collection on the first Sabbath of December is for the *Foreign Mission*.

☞ The Central Board of Missions is in urgent need of funds to carry on the missionary operations under its care.

RECEIPTS FOR THE EDUCATIONAL FUND.

Sept. 6, Cincinnati, James Y. Thompson, $54.46; 17th, Bloomington, T. A. Faris, $19.90; 18th, Tomica, no name, $2.68; 19th, East Craftsbury, Rev. A. W. Johnston, $16.00; 23d, Staunton, J. Middleton, $6.50; 27th, New Alexandria, Rev. T. A. Sproull, $21.20, Bethel, Rev. D. S. Faris, $11.70. Oct. 1, Miss Jennet Brown, Mercersburg, Pa., by J. A. Black, $1.00; 7th, Rushsylvania, Rev. H. H. George, $7.00, Londonderry, Henry George, $6.00; 10th, Utica, William Stevenson, $12.42; 12th, Third Philadelphia, Matthew Glenn, $24.99; 13th, Garrison, Henry George, $4.50; 20th, Second Miami, Rev. H. H. George, $20.00.

JAMES BROWN, *Treasurer*,
Box 2,595.

APPOINTMENTS FOR IOWA PRESBYTERY.

Dr. Cannon, at Walnut City, two days; at Vernon, four days, time discretionary. J. Love, Rehoboth, two days; Ainsworth, two days, time discretionary. S. M. Steven-on, at Walnut City, two days, time discretionary.

C. D. Trumbull, R. Johnson and S. M'Elhenny are the interim committee of supplies.

APPOINTMENTS IN LAKES PRESBYTERY.

J. W. Faris, Nov. 1st and 2d Sabs. Macedon; 3d and 4th Sabs. Garrison. J. Wallace, Dec. 1st and 2d Sabs. Macedon; 2d and 3d Sabs. Jan. Southfield; Jan. 4th and 5th Sabs. Garrison. M. Wilkin, Dec. and 1st Sab. Jan. Garrison; 2d and 3d Sab. Jan. Cincinnati; 4th and 5th, Macedon.

P. S. In consequence of Mr. Hannay declining to come into our bounds, a change has been made in the appointments as adopted by Presbytery.

P. H. W.

CIRCULAR.

At a meeting of the First Reformed Presbyterian Congregation of Philadelphia, a resolution was unanimously adopted to erect a monument at the grave of the late Professor Willson, and a committee appointed to carry the resolution into effect. The Chairman of that Committee, Rev. T. P. Stevenson, laid the matter before Synod at its last meeting, when the following resolution was passed unanimously:

"Inasmuch as the First Congregation of Philadelphia have undertaken to erect a monument to the memory of Prof. Willson; and inasmuch as the name and memory of Prof. Willson are the heritage and ornament of the entire Church; therefore, *Resolved*, that this Synod endorse this object as worthy of the contributions of all the members of the Church."

As it is doubtless the wish of the numerous friends of the late Professor to contribute to this purpose, as a token of respect to his memory; and as it is very desirable that all should have an opportunity to do; it is earnestly requested that ministers or other church officers throughout the Church, take such steps as they may deem advisable to bring the matter to the notice of their respective congregations, that all who desire may have an opportunity to contribute. Small sums will be thankfully received. Large contributions are not expected, nor indeed will they be needed, provided the matter is properly presented to all.

The monument is intended to be of Italian marble, about eighteen feet high, with a suitable inscription, and will cost about $1,000.

Subscriptions may be sent to Rev. T. P. Stevenson, No 1,329 Vine St, or to the undersigned; and it is very desirable that they be sent without unnecessary delay

DAVID SMITH, *Sec. of Com.*,
533 Market Street.

Philadelphia, October, 1868.

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COMBINED SERIES, VOL. VI.—NO. 12.

THE Reformed Presbyterian AND Covenanter.

DECEMBER, 1868.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints." *Jude.*

PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

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THE WORKS OF REV. JOHN HOWE, M. A., with Memoirs of his Life. By Edmund Calamy, D. D. Complete in two volumes.

The works of Howe, "the greatest of the Puritans," are so well known as to need no commendation. The spirit of piety with which they are pervaded, the intense fervor by which they are characterized, the depth of thought and thoroughness of research by which they are distinguished, all combine to make them occupy a very high position, even among works that are commonly regarded as "standard." We know of no author whose writings we more cheerfully recommend. These volumes contain his complete works.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Rmembrancer of the Church. For 1869. By Joseph M. Willson. Volume Nine. Philadelphia: Joseph M. Willson, 123 South Fourth Street.

This volume is intended to give a comprehensive summary of the proceedings of the different Presbyterian bodies in the United States. Being an Annual, it is in reality a history of Presbyterianism in this csuntry at the present time. Its present volume, as a summary of the doings of the different Assemblies and Synods, is very great Its future value, as a work of reference, can scarcely be over-estimated.

THE

Reformed Presbyterian and Covenanter.

VOL. VI. *DECEMBER, 1868.* No. 12.

THE LINE OF OUR POLICY.

OUR mission is to lead the advance-guard of Christendom, in all matters of duty and reform. From our position, we ought to give the world an example of Christian life, modeled by the word of God alone. Our mission is not only negative, to testify against all current evils; but positive, to exemplify every virtue. A Covenanter should not be so much a fault-finder, as a fearless denouncer of sin, and a living epistle of Christ.

Engaged in such a noble mission, to be successful we must pursue a line of policy suited to our radical principles. A weak, vacillating policy to carry out a radical testimony, must prove a contemptible failure. The energy of discipline must, of necessity, bear a proportion to the strength of principles. A strong line of defense will naturally be thrown around an important point; a strong line of assault will be formed against a place strongly fortified, if there is a real purpose to capture it. Our mission compels us both to act on the defensive and vigorously to assail the stronghold of the enemy.

We propose in this article to confine our remarks to the line of our policy toward the civil government. It has always been understood to be our duty as Covenanters, to bear the most radical testimony against the Atheism of the national Constitution; and as it guarantees and gives authority to State constitutions, and by its supreme jurisdiction binds them all together in one compact system, we have felt the necessity of making a clean sweep, and standing aloof, both from national and local politics. This testimony has not been in word and tongue only, but in a rigid, unswerving discipline as well. If at any time or place the policy has grown weak, it has been due to the rise and progress of defection. Covenanters, therefore, watch with jealous eye any step toward a weak, indeterminate dissent from the political organizations of the country. They not only refuse to take the oath of allegiance, but also to vote for others to take it in their name. To avoid the indirect support of a godless system, and all appearance of evil, they have uniformly considered sitting on juries as an act of incorporation. To doubt the logical necessity of this, has always proved

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the entering wedge to defection. Synod has, therefore, affirmed it, and reaffirmed it again and again, and required the sessions and presbyteries to enforce it as the law and testimony of the church.

The reasons for our dissent from the government under the present partially reformed Constitution, are substantially these: 1. God requires government as an ordinance to acknowledge his supreme authority. The Constitution forgets or refuses to do so. 2. God requires governments set up and administered by professed Christians, to acknowledge the authority of his Son Jesus Christ. But the Constitution of the United States carefully guards against doing this duty, by forbidding any religious test. 3. God requires Christians to form and administer government under the direction of the Bible, as the supreme law of the land. But the Constitution dethrones the Bible, and itself assumes absolute supreme authority.

We wait not to argue these particulars. These defects are acknowleged by the best part of the Christian public; and it must be evident to every serious inquirer, that they constitute so many acts of positive disobedience, and that a nation guilty of sins of such fearful magnitude shall have to answer for the same, and suffer the penalty due to rebellion, except they repent. And it ought to be quite as evident, that the citizen incorporating and taking part in the politics of the country under such a constitution, becomes by his voluntary act, guilty of the national crime, and exposes himself personally to the wrath of an offended God. But we pass from this part of the subject as being the old beaten track of the witnesses of Jesus for generations. "Wayfaring men, though fools, need not err therein." Dissent and non-action by no means satisfy the requirements of our mission. These consitute the line of defense, but we must be aggressive, if we expect to win. God has not called us to keep a good conscience by putting our light under a bushel. The nation should hear from us. We must cry an alarm; for "an evil, an only evil" is coming on the land, bringing vast destruction. Besides, Christians are defiling their consciences, and sinning against a Saviour they profess to love—this they do ignorantly: and are we still? Shall we not give them warning?

Our mission is not to stand at a distance, and justify ourselves; but to bring the matter to the consciences of our fellow Christians, convincing and persuading them of the sin and danger to their souls, and the dishonor to Christ, involved in political action under a rebellious anti-Christian constitution. This is the true line of policy for our generation. Our fathers were closely besieged in the citadel of truth, and were compelled to work on the defenses. They did it with a good will and a manly vigor, which told on the enemy's strength, rallied the fearless to their banner, and made their position impregnable. But the aspect of public sentiment has changed. The public, instead of threatening us with mob-violence for daring to advocate the rights of God and his Christ, listen to no part of the gospel with greater attention. There is certainly a Providential call to our church to "go forward" and assail the enemy in his entrenchments. "On to Richmond" was the loyal war-cry, in time of the Rebellion. This meant fighting so as to hurt rebels. Christian support of an anti-Christian

government is the Richmond of our war. We must move right on the enemy's works by the most direct line. We must fight so as to hurt the conscience of all that "say A confederacy" with Atheism. The objective point of our forward movement should be the sin of Christians supporting the Constitution with all its disloyalty to God. And now is the golden opportunity. Our people are awakened by the Providential call. They are eager to see the battle commence. They expect that the fight will be radical, in keeping with our former attainments. If nothing is done, disheartened, and no longer having a distinct object before them, our people will scatter from us. If the work done be on the line of a feeble and timid policy, we will soon be ashamed of ourselves, and unable to face the world. We must work for national reform, and we must work strong. This will give tone to our own members. Admiring our courage, other faithful Christians will rally to our standard. The church will grow in numbers and zeal. The vigorous and continual hammering on the lines of the enemy will gradually weaken their strength, and prepare for their overthrow.

Now has anything been done by the church, to answer this call of Providenee? Certainly, something has been done. Associations have been organized to promote national reform. This is not due to the church as such, but to her members; whose energy, activity and liberality are the life-blood of reform associations. Tracts have been written; the *Statesman* has been widely circulated for more than a year. Illinois Presbytery, aided by an association, has kept a lecturer in the field for fifteen months. The Synod's National Reform Committee has detailed a more general plan of public lectures. The hostile growl of the enemy has been heard in divers quarters. And there has been a very general acknowledgment among Christians, of the sins of our nation, a readiness to hear general principles, and to bid reformers God-speed in the work. But this is about all. Mainly, the money and the men are drawn from our church; while the work done is only what a Presbyterian or a Methodist or a United Presbyterian might as well have done. It has not been the aim of our efforts to convince Christians of the sin they commit against God and their own consciences, by voting and holding office. The feebleness of the present policy appears by the conclusion that follows in the minds of hearers or readers, by inexorable logic. If they that vote and hold office are not made to feel their personal guilt in so doing, they are not prepared to realize the magnitude of the nation's sin. No guilt in the voter—no guilt in the nation, follows as a necessary consequence. Hence, if we want to be practical, and make our testimony tell upon the conscience, it will be by dealing with the matter so as to show how the sin rests on the individual that indorses the Constitution by his vote or oath. If it be objected, that first principles are as much as the public mind will yet bear, the foundation should be laid first, then the building should be erected thereon; it may be replied, that in every practical lesson, first principles should be drawn out to a practical conclusion. Every house should be commenced on the foundation prepared for it, at once. If the work stops with the completion of the foundation, there must have been a miscalculation on tbe part of the builder. We have been

working hard more than a year. The foundation has been laid and laid again. It is high time to proceed in the work and make a complete building.

Instead of leading the advance, Covenanters have fallen back to the common ground. Instead of doing our own work, we are working for the churches in our rear, and they are indifferent and idle.

You may depend upon it, the members will see where the church takes position. If we stand on a line merely parallel to other churches, our people will see no good reason for such a small company standing alone, and they will break and form into line in other churches. Our safety, our success, equally demand a radical policy. Instead of dealing in unapplied general principles, we must be practical. To convince people that the government needs reformation, show them that they themselves need it. A reformed people—a reformed government. A people still living in sin are not to be expected to work reform. It would be a contradiction. It is too true, that we preach the sin of voting to our own people; but preach in such general terms to others, as to leave to them the conclusion that we think the ballot the only agent of reform. Do we hold our principles for ourselves, or as a testimony against the world? Then, verily, the world has a right to hear the whole truth. Christ has a right to expect that his witnesses will not stop short of convincing the world of its sins. Yea, we owe the duty to ourselves, that we may wash our skirts from guilt, to warn men of their sinful ways.

The objection will be made, that this radicalism will enlist general opposition, and insure failure. Covenanters did not talk so about slavery in the time of the war. The Providence of God did not justify the time-servers. The war was a failure until the radical policy set in. From that time forth, brilliant victories cheered the hearts of loyal millions. Time-serving in this business will be disastrous to the cause, and those that plead it. Radicalism will arouse furious opposition; but the war will commence in earnest. We aim now to conciliate favor by keeping back the practical part. Favor is conciliated, but time is lost. Christians still indorse what they say is wrong, and thus prove themselves practical unbelievers in the rights of God. A Christian is a sinner, believing so as to repent; so our efficient reformer must be convinced that the Constitution needs reformation, before he can indorse it.

Is it reasonable to suppose that our radical stand will drive back other Christians in disgust? This would be contrary to experience. Did the voting anti-slavery men work the less on account of the non-voting Covenanters and Garrisonians? These led the way—made the breach, and won the day—while the others following in their rear, occupied the ground, and shouted for the victory. Who ever heard of the rear divisions in a battle becoming disgusted, because the advance column had breasted the iron fury of war, had gained the parapet, and rushed in headlong valor into the camp of the enemy? If we do our own work in our own way fearlessly, as we must if we maintain our separate stand, other churches and associations, spurred on by our example and their own consciences, will rally to the rescue, and perform deeds of

valor. In the meantime, we will free ourselves from the blood of all men, and convince some of the error of their ways; and if increase may be expected by any method, it will be by the line of policy suited to our testimony, and indicated by our mission—bold, energetic and earnest.

COVENANTER.

Selections.

THE CLAIMS OF CHRISTIAN MINISTERS UPON THE PRAYERS OF THEIR PEOPLE.

IT is a wonderful thought, that the High and Lofty One, who inhabits eternity, should be known and relied upon, as the father and the friend of creatures so weak and insignificant as ourselves; and that an actual intercourse should exist between him and us. Like many other truths, this may be, in a certain way, known and acknowledged, without being duly considered, and without exciting in our minds those emotions which, when properly realized, it is calculated to awaken. To have access to God!—to enjoy an actual interchange of sentiment and feeling, of petition and answer, with the invisible Jehovah! Can any thought be more fitted to fill the soul with emotions of wonder and amazement?

If it be, indeed, the case that such an intercourse exists, the Christian is in possession of the means of benefiting himself and others, to an extent altogether beyond calculation; and this is placed in a yet stronger light by the fact that God not only is revealed as the Hearer of prayer, but has distinctly conveyed to us the intimation that whatever good things he has in store for mankind, will be conferred in the way of answer to prayer. The destinies of our race are thus, in a most important sense, committed into our hands.

Of this truth, in its practical connexion, the mind and feelings of the Apostle Paul had taken full possession. How often does he request an interest in the prayers of those to whom he wrote! When he was in prison, he besought them to remember his *bonds*, and to pray that a door of utterance might be granted him. And when employed in the active discharge of his duties, he was accustomed to say, "Brethren, pray for us—brethren, pray for us, that the word of the Lord may have free course and be glorified."

It will be admitted that the request, or rather the injunction, which the Apostle so often, and in so many different forms, communicated to his fellow-Christians—implies the duty of giving, in every age, to ministers of the gospel, and in particular to those who are placed over ourselves, an important place in our intercessions at the throne of grace. A few brief reflections upon this duty will not be thought out of place at a time so important as the present.

We ought to remember the ministers of the gospel in our *secret* devotions. It is a thing to be taken for granted, that every Christian, and indeed every individual who has begun to be truly concerned about

his soul, has some place to which he regularly retires for secret prayer. Mental prayer, which may be engaged in while going about our ordinary employments, and in which pious persons have always been accustomed to indulge, never was intended to supersede the necessity of setting apart a time and place for the regular performance of secret devotion. Upon this point the command of Christ is most clear: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly." The closet possesses advantages that are peculiar to itself. That restraint, which must always, less or more, exist in the presence of others, is then completely removed, and we can and ought to enter into the minutest detail, in our confessions, thanksgivings, supplications, and intercessions. This freedom from restraint is exceedingly valuable in praying for ministers, as well as in every other part of our devotions. We can enter minutely into their circumstances, as well as our own, and spread their whole cases, so far as known to us, before the Hearer of prayer. The spiritual condition of a private Christian is so intimately connected with that of his pastor, that nothing can be more fitting than that the former, when entering into the most secret wants and circumstances of his own soul, should constantly implore a blessing upon the ordinances of Divine grace, and upon the individual by whom the ordinances are dispensed, with special reference to these circumstances.

This does not, however, by any means supersede the duty of remembering ministers in the regular devotions *of the family*. *This* has also advantages that are peculiar to itself. Every head of a family may have observed that very much of the moral influence of public ordinances upon the members of his household, depends upon the sentiments that are entertained toward the minister within the domestic circle. If it is the custom of the family, and such customs depend almost entirely upon the heads of the family, to think and speak of their pastor on all occasions with esteem and affection, the effect that may be expected to be produced by what is said from the pulpit will be altogether different from what it can be upon the members of those families where habits of an opposite kind prevail. If this is duly considered, we shall not be thought to make a rash assertion when we say, that, on the one hand, no head of a family can inflict a greater calamity upon his children than by saying, or allowing to be said in their hearing, any thing disrespectful of his pastor, because he is thereby doing what he can, although without intending it, to prevent the means of grace from being effectual in their conversion; and, on the other hand, no man can more effectually promote the spiritual interests of his family, than by doing what he can to increase their confidence in him who dispenses to them the ordinances of religion. And what method so effectual for exciting and strengthening this confidence, can the head of a family employ, as the earnest and affectionate intercessions in behalf of a beloved pastor, which every morning and evening he offers in the presence of his household?

When Christians are met to engage in *social* prayer, the duty we are now speaking of ought not to be forgotten. It is deeply to be regret-

ted that prayer meetings are less frequent, and less numerously attended in many places, now than they were formerly. There is little doubt that they will prosper in proportion as genuine religion revives. Even if there were no other object to be gained, it would be well worth while for the members of any Christian congregation to meet privately, in twos and threes, to implore a blessing upon the weekly exercises of the sanctuary. This is surely one of those matters of common concern in which the disciples of Christ are encouraged to look for an answer to their fervent and *united* requests.

It may further be noticed, that the man who would enter fully into the spirit of the injunction, "Brethren, pray for us," will find it his interest, privately, to set apart seasons of special prayer in behalf of those who are over him in the Lord. When any thing, either of a temporal or spiritual kind, very deeply concerns us, the privilege of casting our burden upon the Lord warrants us to go to the throne of grace, with that one object, besides allowing it a place in our ordinary devotions; and whoever cultivates the habit of doing so, will ordinarily find, that the one object, whatever it may be, about which he is thus exercised, furnishes materials for confession and thanksgiving, as well as petition. Upon this principle, might we not venture to recommend, that those who are alive to the value of the ordinances, and to the necessity of the Divine influence of the Spirit to render them effectual, should regularly set apart a portion of time for the purpose of bringing their pastor, and the work in which he is engaged, specially before the Hearer of prayer? What a happy symptom of the state of religion—what a favorable indication for the future, if Christians, generally, were in the habit of devoting an hour to this purpose every week; for example, on the evening of Saturday, or on the morning of the holy Sabbath!

With regard to the *manner* in which the duty of praying for ministers ought to be performed, it is scarcely necessary, after what has been advanced, to say that it should be done *sincerely*. Hypocrisy is always hateful to God; and hypocritical prayers, prayers that proceed not from the heart, cannot be accepted. It is to be feared, that one reason why the Divine blessing does not more plentifully descend upon the ordinances is, that the duty of which we are now speaking, is, in many instances, either altogether neglected, or performed in a careless, lukewarm manner. This duty ought also to be attended to with *regularity* and *perseverance*. Persons who are not regular in the performance of any religious duty, will find, if they begin to reckon, that they neglect it much oftener than they are themselves aware of. To maintain any religious habit, regularly and perseveringly, is a very important attainment. It is not difficult to begin a course of well-doing, the difficulty lies in being able to persevere. There are many principles which will operate as motives to commence a good work, which are far from operating with equal force to insure our continuing such a work. But it is only to continuing in well-doing that any promise of success is annexed. This, while it is true in regard to every kind of well-doing, is emphatically so in regard to the exercise of prayer. In nothing is perseverance more indispensable. It is for

this reason that we find prayer spoken of so often in connexion with *waiting* and *watching*, and that we find such expressions as "pray without ceasing," "continuing instant in prayer," &c. It may also be remarked that the duty we are speaking of should be attended to *with preparation*. Perhaps a sufficient degree of attention is not generally paid to the importance of making preparation for our religious duties. Our aversion to written forms of prayer, and our anxiety that our addresses to the Great Supreme should be only the extemporaneous effusion of the heart, may have withdrawn our attention from that premeditation which a deep interest in the matter of our petitions naturally and insensibly produces, and without which our prayers are in danger of degenerating into mere form. The man who would avail himself, to the utmost, of the throne of grace, must allow his mind to dwell deliberately, before approaching that throne, upon his own circumstances and wants, and must task his memory and his judgment, in order to have these placed distinctly before him. Intercession for ministers of the gospel forms no exception to this rule. To attend to it in a proper manner, a Christian ought to have his mind previously exercised in meditation and reflection upon the circumstances of the congregation to which he belongs—its privileges, its trials, its eldership, its families, its youth—the circumstances of the pastor, his studies, labors, discouragements, success—and his own circumstances as an individual of the flock.

The *obligations* under which Christians are placed to pray for their pastors, are numerous and powerful. There are, first of all, the claims of love and gratitude toward the ministers themselves. It will not be denied that the man who breaks among a people the bread of life, and watches for their souls, has, especially if his labors among them have been in any degree blessed, very peculiar claims upon the love and gratitude of his flock. This was fully understood in the days of the Apostle, who informs us that, if it had been possible, the Galatians would have plucked out their eyes, and have given them to him. Where this feeling is strong, it is natural for the individual who entertains it, to wish for a proper mode of indulging and expressing it; and no better way of doing so can be mentioned than that pointed out in the words of the same Apostle, "Brethren, pray for us." This is a mode of expressing affection, which is, in all respects, good and suitable; it is at once accessible to all, and most advantageous to the object. The poorest and the humblest may thereby benefit a beloved and faithful pastor a thousand-fold more than they would be enabled to do, by means of the richest earthly possessions, or the most extensive worldly influence. In addition to the great truth that God is the Hearer of prayer, and will answer the supplications of his people in behalf of their ministers, there is nothing so well calculated to encourage the heart of a servant of Jesus Christ, except, indeed, the approbation of his Master, as the consciousness that he labors among a praying people, who are continually carrying him and his work in their hearts, to the throne of grace.

And then there is the happy effect which the discharge of this duty produces upon the individual himself. It has often been remarked that

in benefiting others we are taking the most effectual way to promote our own interests. In the present instance, this is certainly the case; the man who prays for a blessing upon his minister, is, at the same time, praying for a blessing upon himself.

Regard is also to be had to the welfare of our fellow-Christians, and of our fellow-men generally, and to the glory of God, and the advancement of the Redeemer's kingdom;—all of which are immediately connected with the character and the labors of those who are employed in the ministry, and ought, therefore, to be felt by every one, as furnishing motives of the most powerful kind to attend to the duty of which we have been speaking. And, last of all, there is the *command of God.* The injunctions given by the Apostle upon this subject were written by inspiration of God, and have all the authority of Divine precepts. Who then shall estimate the guilt and folly of disobeying, or even of failing deeply to ponder the requirement, "Brethren, pray for us, *that the word of the Lord may have free course and be glorified.*"—*Scottish Presbyterian.*

THE GOOD OLD KING AND THE DYING GIPSY.

THE following affecting incident in the life of George III., taken from the *Gipsies' Advocate*, 1832, may prove interesting to the readers of the *R. P. & C.* *

A king of England, of happy memory, who loved his people and his God, occasionally took the exercise of hunting. Being out one day for this purpose, the chase lay through the shrubbery of the forest. The stag had been hard run, and to escape the dogs, had crossed the river in a deep part. As the dogs could not be brought to follow, it became necessary, in order to come up with it, to make a circuitous route along the banks of the river, through some thick and troublesome underwood. The roughness of the ground, the long grass and frequent thickets, obliged the sportsmen to separate from each other; each one endeavoring to make the best and speediest route he could.

Before they had reached the end of the forest, the king's horse manifested signs of fatigue and uneasiness; so much so, that his majesty resolved upon yielding the pleasures of the chase to those of compassion for his horse. With this view he turned down the first avenue in the forest, and determined on riding gently to the oaks, and there to wait for some of his attendants.

The king had only proceeded a few yards, when, instead of the cry of the hounds, he fancied he heard the cry of human distress. As he rode forward he heard it more distinctly. "O my mother, my mother! God pity and bless my poor mother!" The curiosity and kindness of the sovereign led him instantly to the spot. It was a little green plot on one side of the forest, where was spread on the grass under a branching oak, a little pallet, half covered with a kind of tent, and a basket or two, with some packs, lay on the ground at a few paces from the tent. Near to the root of a tree he observed a little swarthy girl, about eight years of age, clad in a ragged, coarse black gown, whose

eyes ran down with tears. Distress of any kind was always relieved by his majesty, for he had a heart that melted "at human woe;" nor was it unaffected on this occasion. And now, he inquired, "What, my child, is the cause of your weeping? For what do you pray?" The little creature at first started, then rose from her knees, and pointing to the tent, said, "O my dying mother!" "What?" said his majesty, dismounting and fastening his horse up to the branches of the oak; "What, my child? Tell me all about it." The little creature now led the king to the tent; there lay, partly covered, a middle-aged female gipsy, in the last stage of decline, and in the last moments of life. She turned her dying eyes expressively to the royal visitor, then looked up to heaven, but not a word did she utter; the organs of speech had ceased their office; "the silver cord was loosed, and the wheel broken at the cistern." The little girl then wept aloud, and stooping down, wiped the dying sweat from her mother's face. The king, much affected, asked the child her name, and of her family, and how long her mother had been ill. Just at that moment another gipsy, much older, came out of breath to the spot. She had been at the town of W——, and had brought some medicine for her dying mother. Observing a stranger, she modestly curtesied, and hastening to her mother, knelt down by her side, kissed her pallid lips and burst into tears. "What, my child," said his majesty, "can be done for you?" "Oh, sir," she replied, "my dying mother wanted a religious person to teach her, and pray with her before she died. I ran all the way, before it was light this morning, to W——, and asked for a minister; but no one could be got to come with me, to pray with my dear mother." The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The air was again rent with the cries of the distressed daughters. The king, full of kindness, instantly endeavored to comfort them; he said, "I am a minister, and God has sent *me* to comfort your mother." He then sat down on a pack by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the demerit of sin, and the nature of redemption. He then pointed her to Christ, the all-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was her last smile—it was the glimmering of expiring nature. As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed that they perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and who had been riding through the forest in search of him, rode up, and found him comforting the afflicted gipsies. He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to Heaven. He then wiped the tears from his eyes and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L—— was going to speak, but his majesty, turning to the gipsies, and pointing to the breathless corpse, and then to the girls, said, with strong emotion, "Who, my lord, who thinkest thou was neighbor unto these?"

THE SECRET OF SPIRITUAL SUCCESS.

EVERY living member of Christ has a work to do. There are no idlers in Satan's camp; there should be none in the household of God. Let us each ask ourselves the question, What am *I* doing?

Man *has* a place in the work, but it is a subordinate place—he is only instrumental. His working will not prosper, if he depend only on his own wisdom and strength. "Not by might, nor by power." This is a protest against creature idolatry and hero-worship. "Woe to him that trusteth in man, and maketh flesh his arm." Woe to him that sets up his machine, and then rests in it, making it a god; who goes to the battle confiding in his sword and in his bow; who offers incense to his net, and sacrifices to his drag. The creature, even at its best, even when it is what men call might and power, can do nothing here. There are many reasons for this. Fallen man is weak, fickle, changeable; he soon wearies; he is an earthen vessel; "even the youths faint and grow weary, and the young men utterly fail." Then again the work is very difficult. The strong man armed keepeth his palace, and his goods are in peace; they are asleep, they are dead, they are bound with chains and fastened with cords of iniquity, and they love to have it so. What can mere man do here in this graveyard, this valley of dry bones? Moreover, it would ruin us, if success were possible in our own strength. Paul was a very humble man. He says, "I am not sufficient of myself to think anything as of myself," and yet God, in wise mercy, gave him a thorn in the flesh to save him from being a castaway through pride, and Paul felt the need be, and thanked God for it.

Man, then, has a place in the work of God; it is a subordinate one; what is it? We answer, man's right place is when he works in dependence on the Spirit of God. "Not by might, nor by power, but by my Spirit." God can work without man, but man cannot work effectually without God. God's great work of creation preceded man's existence. He says: "Where wast thou when I laid the foundation of the earth?" "Who hath directed the Spirit of the Lord, or who hath been his counselor?" Yet God, the Almighty God, condescends to work with and by man. Yea, he makes himself in a manner dependent on his human creature. He says: "Go, and I will go with you." But if man does not go, neither does God. Eighteen hundred years ago, he said, "Go ye into all the world;" but man has not gone, and so a great part of the world lies desolate. It is said of Israel, that they *limited* the Holy One of Israel. It is said of Nazareth that he could do no mighty works there because of their unbelief. He went among the Gadarenes full of grace and truth, and he wrought a work of wondrous power and compassion, but they besought him to depart, and he went away never to return. Oh! the responsibility which this view of things involves. He adds this postscript to his richest promises: "For these things I will be inquired of by the House of Israel, to do it for them;" and, if men do not inquire or ask for them, then the blessings do not come. But oh! the account which these restrainers of prayer will have to give for souls unsaved, and towns and countries unblessed.

Man is in his right place when the Spirit is working in, with, and by him. The Spirit can supply what is lacking in the instrument, and preserve from the errors into which, left to itself, it would be sure to fall. He can strengthen, enlighten, fill with zeal, courage, and bowels of compassion. He can come as breath from the four winds, and dry bones spring to life. Satan is mighty, but the Holy Ghost is mightier, and can cast him out. He can save from pride. He can make Jacob feel that he is but a worm, even when he is threshing mountains and making them as chaff; and so he will rejoice *only* in the Lord, and glory in the God of his salvation.

Such is man's place in the work of God, and, when he knows it and keeps it, he prospers and prevails. Man, out of his right place, is easily discouraged and cast down. He says: "There is a lion in the way; there is no hope." But man, in his right place, looks to the Lord, is hopeful and trustful, and so he is successful. Zerubbabel and his people had returned from Babylon, and set about rebuilding the city and temple; but the ruins were great, just a vast heap of rubbish, and the laborers were few in number, while their adversaries were many and active; so they soon became disheartened. They looked at the little they had done, the vast amount that yet remained to do; they thought in their hearts, "We can never accomplish this work," and they began to say it one to another. They looked at the heaps of rubbish, and as they looked at them they seemed to grow bigger and bigger; they seemed like a great mountain, and the remark became common: "We might as well think of leveling a great mountain as clearing away these ruins," and so they gave over in despair. They were not in their right place. But God, in mercy, came and roused them. He spoke to them by his prophets. He breathed into them the spirit of power and of a sound mind; they became new men; they awaked like giants refreshed with wine. Now all is changed; they are in their right place. They look around and they say: "Where is the great mountain? I see nothing but a few heaps of rubbish, which we can quickly clear away." "What art thou, O great mountain? before Zerubbabel thou shalt become a plain." There was no change on outward things; the rubbish still lay around, and the enemy were watching for their opportunity. But the people were changed; they were again upon the rock that was higher than they, and so they could look over the head of every difficulty. So with one heart they shouldered their mattocks and grasped their spears; they worked with one hand and held their weapons with the other, and the work was soon done; the walls were rebuilt, and the copestone put on with shoutings. Man out of his right place sees molehills like mountains, but man in his right place sees mountains like molehills, and here is the secret of success.—*The Revival.*

"THERE are depths of love in Christ beyond what we have seen; therefore, dig deep, and labor, take pains for him, and set by so much time in the day for him as you can. *He will be won with labor.*"—*Rutherford.*

Missionary Intelligence.

SYRIA MISSION.

THE following two letters have just been received. The first is addressed to the Senior Editor, and was not intended for publication. We feel satisfied, however, that it will be read with interest, and we hope it will be the means of drawing out the liberality of the Church to make as comfortable as possible the condition of those who are enduring so much toil and so many privations for the cause of Christ. Let prayer without ceasing be made to God in their behalf, and let the response to the circular of the Board, published in this number, show that our hearts are in the work. The letter is from Rev. R. J. Dodds, Aleppo, October 12, 1868. After a brief reference, for the sake of comparison to a moving by his father's family when he was a child, he proceeds:

Many a time I have moved since then, but that first was to me the most romantic moving of all; although some subsequent ones have been more joyous and some more sad, and my last one, which was from Latakiyeh to Aleppo, in the beginning of last June, was in more primaitive style, and contained more points of interest for an American correspondent.

In this case, instead of having advanced in the lapse of forty years from a wagon to a rail road train, we went back to camels and mules. The road, in truth, in many places would not admit the passage of a wheel-barrow, much less a wagon. Our best way, if it had been practicable, would have been to sell out our goods at auction, and go light, with the hope of purchasing again in Aleppo. But the times were hard in Latakiyeh, and things would not bring their price. So we packed up every thing in boxes, and engaged cameleers to transport them to Aleppo. The first set of cameleers whom we hired backed out of the bargain when the time came, as is usual in this country, which delayed our starting for another week. In the meantime we had dismantled our house, and nailed everything up; but brother Beattie kindly took us in till the next week, when we had engaged new men and animals under surer bonds than the first. This delay was not altogether an evil, as it enabled us to recruit our strength for the journey after the fatigues of packing up.

At last we were ready to set out on Monday, the 8th of June. We started about the middle of the afternoon. We had already sent forward our heavy goods, such as bedsteads, bureau, cooking utensils, crockery, stoves, library, &c., on the backs of ten camels. When we set out ourselves, our caravan comprised ten mules and two horses. Mrs. Dodds and I rode on the horses. The six children rode in four boxes, fastened together in pairs by ropes, each pair of boxes slung over the back of a mule, so as to hang at its sides; the boxes being furnished with posts to support a muslin cover, and curtains for defense against the sun. To make up for the want of inns by the way, we had to lay in a supply of provisions—bread, biscuit, sugar, tea, salt, &c., sufficient for the whole journey. We had also to take along such uten-

sils as were absolutely necessary for cooking on a small scale, and likewise knives, forks, spoons, plates, bowls, &c.; also beds and bedding. All that we could hope to get by the way was eggs, chickens and milk. These preparations for cooking, eating and lodging, of course loaded a couple of animals. A servant whom we took with us for the journey rode another. The rest carried those lighter articles of household furniture with which we did not think it worth while to trouble camels, and trunks of clothing. Thus equipped, we set out about four o'clock on Monday afternoon, having just arisen from our dinner. We traveled till about dark, and then encamped under the open sky. Not needing to eat, we spread our beds, lay down on them, and slept as much of the time from then till daylight, as the fleas which we had brought with us from Latakiyeh would permit. At daybreak we arose, and commenced to load up, and were again on the road a little after sunrise. About 9 o'clock, having found plenty of shade and water, we stopped to cook and eat our breakfast. After resting an hour and a half we set forward again, and proceeded till about noon, when coming to a mulberry orchard, by the side of a river, we alighted and unloaded, and waited till the heat of the day began to abate. About three o'clock we dined, and at four were again on our way. We traveled till dark, and then encamped for the night, as on the previous evening. The next morning—Wednesday—we were again on the road about sunrise. About eleven o'clock we stopped for breakfast, and as we were close by a town we got up a very good breakfast; but the sun was shining fiercely, and we had no shade, so that we could not enjoy it much. We could easily have got shelter in the town, but there the fleas and dirt would have been a worse calamity than the sun. After breakfast we proceeded on our way for another half hour, and encamped under a spreading willow, by the side of a pool of filthy water, for the night. After sufficient foraging we were enabled after sunset to dine comfortably on roast fowls and other delicacies, and as soon thereafter as possible spread our beds and lay down to sleep. Having learned by experience the inconvenience of traveling in the heat of the day, we arose at midnight, and were mounted by two o'clock in the morning—Thursday. About seven o'clock we halted a few minutes by the side of a beautiful spring, and took a light lunch of bread and cheese, and after a nine hours' ride we arrived at Idlib, between ten and eleven o'clock. At Idlib we put up with our catechist Muallim Isa, and ate and lodged under his roof and at his charges. This was the first time we went under a roof after leaving Latakiyeh. At Idlib we were astir at midnight, and mounted at two o'clock in the morning, as on the previous day. This was on Friday. On the evening of the same day, an hour or two before sunset we arrived at Aleppo, a little fatigued, but in good health; and here we have been ever since.

Our covenant God was very good to us. He gave us strength according to our day. The journey was one which a family with so many small children could hardly have hoped to make at that time of the year—near midsummer—without some one or other of the company suffering from sickness. The road is one which is not always free

from robbers. The first half of the way is very mountainous, and we passed over many a break-neck place, where an American horseman would think it prudent to alight and lead his horse. But the Shepherd of Israel watched over us and brought us all in health and safety to our place of destination.

Whether we shall ever have to move again, and how often, I do not know. But one thing is certain; we have here no continuing city, but seek one to come; and while living as pilgrims and strangers it is sweet to reflect that God telleth our wanderings. The hardest thing connected with our last moving, was the parting with dear brethren and fellow workers. Surely the Lord will put our tears in his bottle; are they not in his book?

I have just written for the *Reformed Presbyterian and Covenanter* an account of a late missionary journey which I made to Idlib; but I send it open through the Chairman of the Board, that he may have the benefit of its perusal. The work at Idlib is at the present time more prosperous than here. Aleppo devils are generally of that kind which go not out but by prayer and fasting. I have been wrestling with God more importunately since coming to Aleppo than ever before. We may have long to wait for the early and latter rain; but they will surely come, and then there will be a harvest. In the meantime, there is already much seed in the ground, and we are daily sowing more. The Lord Jesus bless his own work.

Mrs. Dodds joins me in much love to yourself and Mrs. Sproull and all your family, and to all our dear friends in Allegheny and Pittsburgh. Yours in Christ Jesus, R. J. Dodds.

Aleppo, October 12, 1868.

Mr. Editor—I don't know why we should always keep our very venerable Board of Missions between us and your Magazine. It gives the Board some trouble, and retards the circulation of the news. Not that we have much news to circulate; but a little fresh news is commonly more prized than a larger amount of stale news.

I just returned the other day from a visit to our out-station at Idlib, where I spent two Sabbaths. I believe there has never been a surveyor's chain carried on the road; but I judge the distance to be not less than 35 miles—perhaps it may be forty. On Friday, Sept. 26th, I engaged a muleteer to take me thither for fifteen piastres, about 60 cents. He was to start from a certain khan, in the city, at midnight, and accordingly about midnight I repaired to the khan, and found that he was not yet quite ready to set out. In fact he did not get ready till day-break. In the meantime I threw myself down and took a nap, and he was within an ace of starting without me. He was so displeased at me for insisting on riding on a saddle (which he said was not in the bargain), although the saddle was my own, that he would have been well satisfied to have left me, even at the sacrifice of five piastres of earnest money, which I had from him.

However, about day-break, I was on the road, and I arrived at Idlib about an hour before sunset, having made no stoppage on the road.

There are no inns on the way, nor even khans, to stop in, nor for the first 20 or 25 miles, so much as a tree to give shelter from the heat of the sun. For all that distance it is impossible to find even a rod to whip one's horse.

On the evening of my arrival, about a dozen of inquirers gathered around me at the usual place of meeting. I read the Scriptures and prayed and discoursed with them. In the forenoon of the next day, which was Sabbath, I preached to an audience of fifteen or sixteen, from Galatians 3 : 13. In the afternoon the same audience met in Bible class. The same persons, sometimes all and sometimes a part of them—never less than eight or nine—met with me every evening throughout the week; and I preached to them, and read the Scriptures and prayed with them every evening. On the following Sabbath I again preached in the forenoon and conducted Bible class in the afternoon, and had a meeting in the evening for reading the Scriptures, prayer and exhortation, with the same audience as on the previous Sabbath. On Monday evening when they met as usual for prayer, I read to them, without note or comment, those hortatory passages which we are accustomed to read at home on sacrament Mondays, and so bade them good-bye. At half-past ten the same evening I started home, where I arrived about an hour before noon the next day.

Those persons in Idlib who met with me, meet all the same, twice on the Sabbath, and on the evening of every day, with our catechist, Muallim Isa, who in like manner reads the Scriptures and prays with them, and instructs them in Bible knowledge. He also watches over their conduct with a godly jealousy, and is not slow to reprehend any delinquency which he witnesses in them.

Some of your readers may be curious to know what sort of a people these are who assemble to hear the word of God in Idlib. Well, they were all brought up in the superstitions of the Greek Church, except two who were brought up in the equally gross superstitions of the Armenian Church; but they are all Protestants now, as far as intellectual conviction goes. Whether they are Christians or not, is another question. Some of them may be, but certainly not all. Some of them have repeatedly endured persecution for the truth, to the extent of imprisonment, and most of them meet with strong opposition from the female part of their families. Six or seven of them are desirous of being admitted to communion with us; but I doubt whether any of them are fully prepared; perhaps two or three of them may be, but not more.

The school was small when I was there, on account of the prevalence of ophthalmia and intermittent fever among the children and their friends. In ordinary times it contains more than thirty scholars. Muallim Isa makes all his pupils familiar with the Scriptures, Old Testament and New, and takes special pains to instruct them in all those points in which the church in which they were born is in error; as for example, the sufficiency of the Holy Scriptures, without traditions and Decrees of Councils; the sufficiency of Christ's satisfaction, without being supplemented by good works and pious mortifications; the sole priesthood of the Lord Jesus Christ, the falsity of transubstantiation

and the sacrifice of the mass and the wickedness of associating the Virgin and saints with Christ in the work of intercession, and of worshiping pictures and crosses, &c.; so that all of them who have been long in the school, have at their fingers' ends a multitude of testimonies of Scripture bearing on all these points. For my own par I think the work that we have on hands there is worth much more than it costs. We have not gathered a harvest yet, and may not for some time; but the Lord has said, "My word shall not return unto me void."

But this is enough for one letter.

Yours, in the Gospel, R. J. DODDS.

LETTER FROM REV. J. BEATTIE.

LATAKIYEH, September 22d, 1868.

MY DEAR BROTHER—As the Doctor has but little time for exercising the pen, the duty of corresponding with the Board rather forces itself upon me. Since writing you my last, B'shara, one of our old teachers, has come to our help, and, under his direction, school will be opened at once. We expect his sister to assist Miss Crawford in the female department, but are not yet sure of getting her, as it is somewhat uncertain whether her mother will consent to her leaving her. Should we be disappointed in securing her services, B'shara's wife will give assistance till a teacher can be obtained.

I think I told you in my letter to the Board, the Doctor's people had removed to the mission building. Since then Miss Crawford has also gone over to take up her residence there with them. We have not, as yet, been able to test the matter, but from intimations given, there is good reason for believing that scholars will not be wanting to fill our vacant rooms, both from in and out of Latakiyeh. We exceedingly regret the want of funds just now to accommodate the Fellaheen, especially the pupils from the Gendariyeh school—who, under the good instructions of Usuf Gedeed, have been so well advanced in their studies as to require but comparatively little time and money expended on them, *i. e.*, the more advanced of them, to qualify them for teaching village schools. We calculate it will require £10 a year to meet the expenses of each pupil in our boarding department. Could some system be devised by which this amount might be raised to the sum of £200—the present outlay of twenty boarders—without interfering with the present funds of the Mission treasury, it would furnish assurance of continued support and stability to this department—without in any way embarrassing the other branches of our work; and now I repeat what I mentioned before, viz., the proposition of laying this burden on the Sabbath schools of the church, or on the shoulders of the children. The Sabbath school of the Second Church, New York, has heartily taken up the matter, and shown a spirit which I should like very much to see imitated, and which I think would be imitated,

could the subject be properly brought before the people. I do hope you will give the matter your serious attention. I have written this with special reference to this topic, that it may receive the consideration its importance requires at as early a date as possible. I was assisting the Doctor in looking over his accounts to-day, and we found that the cost of the mission building up to date has been nearly $6,000 in gold. Though we have gone beyond the limits you set us, we have not transcended in these outlays, the necessities of the work. We have ever in the erection of this building—as we have frequently mentioned before—kept our object continually in view, viz., the accommodation of the Fellaheen, and in prosecuting this work we found that any smaller edifice would not meet the demand. This circumstance thus far taken in connection with our inexperience in building, and the disadvantages under which we labored as foreigners in carrying out our plans, not unreasonably, calls for some allowance. Besides, it must never be forgotten that we had no favor shown us, but were surrounded and beset by a hostile population, who experienced peculiar delight in profiting from our necessities, and I am sure you will appreciate all this without my writing it; for it requires but little effort of the imagination to conceive the vexations attending such circumstances. In my recent communication I sent an estimate of the amount required to meet the expenses of the Mission during the next six months—including both Aleppo and Latakiyeh. I do not now remember *exactly*, but think it was little less than $1,000—say $1,000 in round numbers, should the other fail to reach you.

Had I time to-night, I would give you some account of my visits among the Fellaheen this summer. Incidents have occurred in the course of my travels, and things come under my observation, which, I doubt not, if related, would be perused with interest.

We received word from Aleppo to-day—they are all well. We, too, in Latakiyeh, are all in the enjoyment of usual health, except Mrs. Metheny, who, though troubled with times of weakness, still is better a great deal than she was before going to the new building. Love to yourself, Mrs. W. and family, in which Mrs. B. unites.

Ever affectionately and fraternally,

Yours, in the Gospel, J. BEATTIE.

FOREIGN MISSION CIRCULAR.

THE FIRST SABBATH IN DECEMBER is the time designated by Synod, for the annual contribution of the Church to the Foreign Mission Scheme.

The Board appeal to congregations for a prompt and generous response. The increased expenditure of the Mission, arising out of its growth and consequently enlarged operations, calls for proportionate increase in the contributions of the Church. The Mission House is now occupied, and but for want of funds, both the boarding and day

schools might be filled with pupils. *The Treasury at this date is considerably overdrawn, and the amount asked by the Missionaries for Mission expenses, supporting schools, &c., is still more than one-half in deficit.* The success of the work imperatively demands that there be no straitening in this direction. The Board, unwilling to anticipate the regular time for collections, have struggled through with inadequate means at their command, and they now appeal to the friends of this blessed and holy work, all and each, to see to it that there be no lack for the coming year. Nothing less than the full estimate ($9,000), laid before and approved by Synod, will meet the necessities of the case. The unexpected rise in gold during the summer, added largely to the cost of our last remittances.

We respectfully solicit pastors and elders to lay the above statement before their congregations, and to urge on them the claims of the Mission. By order of the Board. S. O. WYLIE, *Ch.*

J. P. STEVENSON, *Sec.*

WASHINGTON MISSION.

WASHINGTON, D. C., Nov. 14th, 1868.

Members of Central Board:

DEAR FRIENDS—I was afraid I would be unable to communicate any account of our work here before your next meeting, on account of sickness, and this being the first time I have been out of bed for a number of days, my letter will neither be very long nor very full, and may be too late for your meeting on Monday.

We opened school on the 7th of September, after a vacation of two months. All our teachers returned fresh and vigorous to their work, and have been blessed with health since their return. We have four schools—all conducted under the same roof—as follows:

Miss Trumbull teaches a primary school of 52 girls; Miss Jameson, a primary of the same number of boys; Miss Johnston, a secondary school of 50 boys and girls, and Miss Morse teaches the more advanced or intermediate, composed of boys and girls. In all the schools there are two hundred pupils enrolled.

Our schools are all graded by the same plan adopted in all the public schools of Washington, and by way of progress and deportment, will compare favorably with the other schools of a similar grade—all of which possess far superior advantages, both in buildings and school furniture. I meet with the schools every morning at 9 o'clock, when all are assembled in one room for the opening exercises, which are, reading the Scriptures, prayer, singing a psalm or psalms, after which a moral lesson, or some general exercises, when each school returns to its respective room for the regular lessons of the day. I spend more or less time every day with the schools, always meeting with them in the morning and conducting the opening exercises. Almost all our day scholars are members of our Sabbath school, which is improving every day. Our main difficulty is lack of enough competent teachers

to instruct all who come. We have now eight teachers in our Sabbath school. We meet at 9 o'clock and continue till 12 M. The afternoon I spend sometimes preaching in some of the colored churches, and sometimes in teaching "from house to house."

On last Sabbath, besides my regular duties, I preached twice (aftrenoon and night) to colored congregations. I have been turning my attention almost exclusively to the colored people, and every day see more evidences of the need of earnest, faithful labor among them, to break down their old superstitions, and instruct them in pure Christianity.

I preached last Sabbath night, to a very large assembly of people, from the text, "How shall we escape if we neglect so great salvation." I endeavored, as plainly as possible, to show the greatness of the salvation by Jesus Christ, and the awful results of neglecting it. I was listened to throughout with attention, and sometimes with marked feeling. * * * J. M. JOHNSTON.

APPEAL FROM CENTRAL BOARD OF MISSIONS.

THE Central Board of Domestic Missions is again compelled to appeal to the Church for support to the Washington Mission. The amount of money received since July is $95.53. The expenses of those employed there for the same time is $855. The Board is in debt to its Treasurer. The work is as important and interesting now as at any time since the commencement of the Mission, as will be seen from the Superintendent's letter, published in this next issue of the Magazine.

Is the Board to infer from the decrease in contributions, that the work must be discontinued? This is our present construction of the indifference manifested, and if there are not sufficient funds received by the first of the year to pay the current expenses, there is but one course left for the Board—to suspend the Mission.

By order of the Board. WILLIAM WILLS, *Sec'y.*

Ecclesiastical.

NEW YORK PRESBYTERY.

NEW York Presbytery met in the Third Church, New York, Tuesday, October 27th, at 7½ o'clock. The opening sermon was preached by Rev. A. Stevenson, D. D., from Hos. 4: 9—"And there shall be like people like priest."

Thirteen ministers and ten ruling elders were present. A. W. Johnston, ordained and installed in the congregation of Craftsbury since last meeting, took his seat as a constituent member.

Revs. R. Dunlap and M. Wilkin were present, and invited to seats as consultative members.

The meeting was pleasant and marked with the spirit of brotherly kindness.

The interests of the Mission in New York City were carefully considered. The Sabbath school has increased in numbers and interest. The missionary is continued for six months. Congregations that have neglected to take up a collection for the Presbyterian Mission Fund during the past year, are directed to take up two collections for the fund during the present year.

As directed by Synod, the pastoral relation existing between Rev. J. R. W. Sloane and the Third Congregation, N. Y., was dissolved, that he may enter upon the duties of Professor in the Theological Seminary, to which he has been elected.

The following appointments have been made for presbyterial visitation, time left discretionary with the pastors and commissions:

1st New York—J. H. Boggs, J. R. Thompson and Alex. Bowden. *2d New York*—J. Kennedy, J. C. K. Milligan and A. Knox. *3d New York*—S. Carlisle, J. W. Shaw and R. J. Culbert. *Brooklyn*—A. Stevenson, D. D., J. C. K. Milligan and J. Carothers. *1st Newburgh*—A. Stevenson, D. D., J. C. K. Milligan and J. Carothers. *2d Newburgh*—J. W. Shaw, J. H. Boggs and W. J. Shaw. *Boston*—J. M. Beattie, A. W. Johnson and J. Maclam. *Coldenham*—J. R. Thompson, A. Stevenson, D. D., and W. Hilton.

Rev. J. C. K. Milligan is appointed to moderate a call in the Third Cong., New York, when requested by the session and congregation; Rev. J. M. Beattie also, when requested, in Topsham.

Presbytery adjourned to meet in the Second Church, Newburgh, on the fourth Tuesday of May, at 10 A. M. J. H. Boggs, *Clerk.*

TREASURER'S REPORT.

Receipts, 1868.

May 16.	Ballance as per last report,	$112 25
Sept. 2.	First Cong., New York,	52 69
Oct. 9.	Second Cong., New York,	250 00
Oct. 27.	First Cong., New York,	19 75
		$434 69
Oct. 27.	To balance,	257 26
		$691 95

Disbursements, 1868.

May 20.	Rev. R. Z. Willson, by order,	$100 00
" 20.	Delegates traveling expense,	20 40
" 22.	Rev. James M. Beattie, order,	9 00
June 8.	" R. Z. Willson, by order,	100 00
" "	" " " rent,	10 00
" "	" M. Wilkin, by order,	52 55
July 2.	" R. Z. Willson,	100 00
Aug. 3.	" " "	100 00
Sept. 1.	" " "	100 00
Oct. 2.	" " "	100 00
		$691 95

Oct. 27, 1868—Treasury overdrawn, $257.26.

J. Wiggins, *Treasurer.*

APPOINTMENTS.

Topsham—November, M. Wilkin. December, 3d and 4th Sabbaths, J. M. Beattie. January, 3d and 4th Sabbaths, A. W. Johnson. April, Faris.

West Hebron—November, 1st, 2d and 3d Sabbaths, M'Auley. March, 1st, 2d and 3d Sabbaths, Faris. April, and May, 1st Sabbath, M'Auley.

West Galway—November, 4th and 5th Sabbaths, M'Auley. March, 1st Sabbath, Faris. May, 2d and 3d Sabbaths, M'Auley.

Ballibay—J. Kennedy, two days dis. December, 1st and 2d Sabbaths, J. B. Williams. May, 1st and 2d Sabbaths, J. R. Thompson.

Third New York—March, M'Auley. May, 1st, 2d and 3d Sabbaths, Faris.

IOWA PRESBYTERY.

THE Presbytery of Iowa met Tuesday, October 13, 1868, at 10 A. M., and continued in session two days. Seven ministers and seven elders were present; four ministers were absent; five congregations were not represented. J. S. Buck, missionary at Elliota, Minn., was present the first day, and sat by invitation as a consultative member.

D. M'Kee reported the organization of a congregation at Winchester, Kan., with twenty-five members; also, the moderation of a call in the same congregation, which resulted in the unanimous choice of Josiah Dodds to be pastor. Mr. M'Kee, with elders James Thompson and William Gilmore, was appointed a commission to present the call, and upon its acceptance, to install Mr. Dodds pastor of Winchester congregation.

D. H. Coulter was continued chairman of a commission to organize a congregation at Elliota, Minn. Mr. Morrison, elder, of Maquoketa, was appointed a member of the commission.

A request from the Central Board of Missions to authorize H. P. M'Clurkin, appointed missionary to the Northwest, to organize one or more congregations at Lake Reno and Round Prairie, Minn., as the exigencies of the case may demand, was laid before Presbytery. The clerk was directed to notify the Board that Presbytery will concur in any arrangement they may make with their missionary, for the organization of congregations in those stations.

It was resolved to revive presbyterial visitation in our bounds. C. D. Trumbull and Hugh Lamont were appointed to attend to that duty in Sharon congregation; R. Johnson and S. M'Elhenny in Lind Grove; Dr. M'Donald and S. Hawthorne in Kossuth; Dr. Cannon and D. T. Willson in Washington; S. M. Stevenson and James W. Dougherty in Albia; James Love and James Dougherty in Clarinda; R. Hutcheson and Wm. Coleman in Maquoketa.

The following preamble and resolutions were offered by Dr. M'Donald, and adopted:

WHEREAS, it has been intimated to us that the Trustees and Professors of Monmouth College desire to obtain a Professor who shall be a member of our church;

And whereas, we are persuaded that the literary character of the institution, and the moral character of the surrounding community, are good;

And whereas, we are persuaded that the interests of education in this part of the church would be promoted by such an arrangement; therefore,

Resolved, 1. That we recommend the movement as worthy of the consideration of any man qualified for the position, and express our belief that he would be useful in such a position.

2. That on condition such an arrangement can be made, we will cordially approve of any effort that our people may make to aid the Monmouth College in increasing its endowment fund.

3. That we cheerfully recommend Monmouth College to the youth in this part of the church, who are desiring to obtain an education, as worthy of their patronage.

Those congregations whichfailed to take up a collection for the Presbyterial Home Mission Fund, were directed to do so immediately.

Presbytery adjourned, to meet at Washington, on the Wednesday preceding the next meeting of Synod, at 10 A. M.

C. D. TRUMBULL, *Clerk.*

PRESBYTERY OF THE LAKES.

THIS Presbytery met at Garrison, Indiana, on the 8th of October. Only four of the constituent members of the Presbytery were present. These, together with four ruling elders, held a very comfortable and interesting meeting. The business transacted was chiefly of a routine character. The moderation of a call was granted to the congregation of Garrison, and the Standing Committee on Supplies, consisting of Revs. P. H. Wylie, J. L. M'Cartney, with Elder Wm. Rambo, were authorized to make provision to have it attended to, when the congregation may be ready for it.

The Presbytery held a Presbyterial Communion on the following Sabbath, much, it is trusted, to the edification and encouragement of the congregation, which, although few in numbers, is very liberal, and very anxious to have the gospel ordinances dispensed regularly.

On Monday, after the close of the communion services, the Presbytery held a presbyterial visitation of the congregation, which was highly satisfactory to all parties.

The next annual meeting of the Presbytery was appointed to be held in Southfield, Michigan, on the 2d Tuesday of October, 1869, at 7 o'clock, P. M.; and at this meeting the congregation is to be presbyterially visited. The next spring meeting is expected to be held at the time of the meeting of Synod.

The following resolution was passed:

"*Resolved*, That this Presbytery is much pleased with the establishment by Synod of a Literary Institution at Northwood, O.; and we are happy in knowing that it is now in successful operation under a

corps of competent professors; and therefore we take great delight in recommending it to the people uner our care, as a suitable place for the education of their sons and daughters, free from many unfavorable influences to which they might be subjected elsewhere."

SAMUEL STERRETT.

INSTALLATION OF REV. J. DODDS.

THE Commission appointed by the Iowa Presbytery, to install Rev. Josiah Dodds in the Winchester Congregation, Kansas, attended to the work assigned them, on the 7th of November. Brother Dodds enters on the work of pastor in the congregation, with the most encouraging prospects of success. It is only a little more than a year since he located in this place. A congregation has been organized, which now numbers forty-two members. Other families have purchased, who are expected in soon.

To those seeking homes in Kansas, Winchester and its vicinity present advantages that it might be well for them to examine, before locating elsewhere. Any person desiring information in reference to the place, will receive it, by corresponding with Rev. J. Dodds, Winchester, or with any other member of the congregation.

D. M'KEE.

OPENING OF THE SEMINARY.

THE Board of Superintendents of the Theological Seminary met in Dr. Sproull's church, on the evening of Wednesday, November 4th. The following members were present: S. O. Wylie, J. Galbraith, D. M'Allister, Walter T. Miller and David Boyd. After the Board had been opened with prayer, the Chairman, Rev. S. O. Wylie, introduced to the audience that had assembled, the Professor elected at the last meeting of Synod, Rev. J. R. W. Sloane, who delivered the opening address. The subject chosen by the speaker was, "The Ministry demanded by our Age and Country." After the address, the following students reported themselves:

FOURTH YEAR.

D. C. Faris, W. J. Gillespie,
Isaiah Faris, David Gregg, Jr.
David B. Willson.

THIRD YEAR.

S. R. Galbraith, R. J. George,
John Hood.

SECOND YEAR.

Daniel C. Martin, Wm. M'Farland,
David M'Fall, T. P. Robb,
T. C. Sproull.

FIRST YEAR.

Patterson P. Boyd, Jas. R. Hill,
David G. Thompson.

The money required for bursaries for one year having been paid in, Walter T. Miller was appointed treasurer, and the following arrangements were made for the spring.

Two bursaries are offered in the department of Theology. 1st. One of $35 to the student of either the third or fourth year, who shall sustain the best examination in the theological studies of the winter, including Systematic Theology and Turrettine. 2d. One of $25 to the student of either the first or second year, passing the best examination in the same studies.

Two bursaries are offered for excellence in the Hebrew and Greek Original Scriptures, studied during the sessions of the Seminary. One of $30, open to all students of the third and fourth years, and another of $20, open to the students of the first and second years.

One bursary of $25 is offered in the department of Church History. The examination for this bursary will be confined within the period covered by the lectures of the session, and will be open to all students alike.

A bursary of $15 is offered for the best specimen of sacred eloquence in the delivering of trial discourses before the Board, at its meeting in the spring.

The examination in Theology, Hebrew, Greek and Church History, will be in the form of written question and answer.

The Board adjourned to meet on the 4th Tuesday of March, at 10 A. M.

D. M'ALLISTER, *Secretary.*

COMMISSION TO ORDAIN AND INSTALL J. A. BLACK.

THE Commission appointed to attend to the ordination and installation of J. A. Black, met as per appointment, at Clarksburg, November 18th, at 11 A. M., and was constituted with prayer by R. Reid, moderator. T. A. Sproull was appointed clerk. Members all present. The edict having been read, the candidate delivered as trials a lecture from 1 Timothy 3: 16, and a sermon from Psalm 137: 5, both of which were unanimously sustained. The ordination sermon was preached by A. J. M'Farland, from 1 Cor. 16: 10, "For he worketh the work of the Lord." The examination, conducted by Professor Sproull, was unanimously sustained. The queries propounded by the moderator were answered in the affirmative. Prof. Sproull then made the ordination prayer, after which the pastor was addressed by R. Reed, and the people by T. A. Sproull.

The exercises throughout were deeply interesting. A large and attentive audience, composed to a great extent of persons connected with other denominations, filled to overflowing the church. Mr. Black commences his work under very auspicious circumstances. May the Head of the Church so bless his labors in this field, that he may be a blessing to this people, and many souls hereafter be given to him as his hire.

T. A. SPROULL, *Clerk.*

Obituaries.

DIED, at her residence in Philadelphia, on the evening of Friday, August 21, 1868, Mrs. MARGARET STEWART, in the 49th year of ber age.

The deceased was one of the most consistent members of the congregation with which she stood connected (Rev. S. O. Wylie's). She was ever in her place in the prayer-meeting, as well as in the sanctuary on the Sabbath. Her joy consisted in "when to the house of God go up they said to me." She passed from time to eternity calmly and peacefully. "Let me die the death of the righteous, and let my last end be like hers."

She leaves a son and daughter to mourn a loss which undoubtedly was her gain. COM.

DIED, at Lake Como, near the city of St. Paul, Minn., on the afternoon of the 19th October, 1868, MARY J., youngest daughter of William and Jane Brown, of Philadelphia.

Book Notices.

FROM W. S. Rentoul, publisher, Philadelphia, 421 Walnut street.

A CATECHISM on the Sacraments of Baptism and the Lord's Supper. By Rev. G. Campbell, Pastor of West 44th Street U. P. Church. New York. Price 15 cents.

By satisfactory answers to questions asked, the object and design of the Sacraments, the mode of administering, the duty of partaking of the Lord's Supper by such as have arrived at years of maturity, &c., &c., are here forcibly presented. The treatise is a very seasonable compilation, and deserves a wide circulation.

From the Presbyterian Board of Publication, Chestnut street, Philadelphia, and Third avenue, Pittsburgh.

NELLY'S NEIGHBOR, and other Stories. Compiled for the Board.
OLD VIGILANCE AND HIS PET.
A GATHERED BLOSSOM, and other Stories. Compiled for the Board.
SPIRITUAL ARITHMETIC, and other Stories. Compiled for the Board.
MAT WARNER, or The Boy who Wanted his Own Way. By Nelly Graham.
LITTLE MARY. By H. B. M'Keever.
THE SHADOW OF THE ROCK. By Fleeta.
THE OLD BROWN HOUSE, or Mother's Birth-Day. By Fleeta.
THE TWO SISTERS, and other Tales. Compiled for the Board.
WORDS OF TRUTH AND LOVE. By Rev. W. S. Plumer, D. D.
THE YOUTHFUL VOYAGERS, and other Stories. Compiled for the Board.

These volumes form part of the Series for Youth, published by the Board. They are intended principally for the Sabbath school, and are well adapted to the wants of children. The Board has published a large number of volumes of this description, from which can be selected an excellent Sabbath school library at a very reasonable price.

From R. Carter & Bros., Broadway, New York, and for sale by R. S. Davis, corner Diamond and Wood streets., Pittsburgh, Pa.

THE PEARL OF PARABLES. By James Hamilton, D. D.

The Pearl of Parables is the Parable of the Prodigal Son. The writer is the lamented Dr. Hamilton. Among modern preachers there was none better fitted for such a work, and to those acquainted with the "Mount of Olives," and other works by Dr. Hamilton, this work will need no commendation.

THE PIVOT WORDS OF SCRIPTURE. By P. B. Powers.

The pivot words of Scripture are those little words of Scripture on which frequently the whole meaning of the text turns; as, for instance, the word *then*, in Matt. 4: 11, "*Then* the devil leaveth him." Mr. Powers is favorably known by his previous writings in the "I Wills of Christ," and the "I Wills of the Psalms." We cheerfully commend this as both an interesting and instructive book.

The *Ninth* volume of Dr. Sprague's "Annals of the American Pulpit" will be issued in a few weeks by Robert Carter & Brothers, New York. This volume will contain the Reformed Dutch, the Lutheran, the Associate, the Associate Reformed, and the Reformed Presbyterian.

The same house has in preparation "The Empty Crib, a Memorial of Little George, with Words for Bereaved Parents," by Theo. L. Cuyler, D. D.; and "The Revelation of Law in Scripture," viewed with respect both to its own nature and its relative place in successive dispensations, by Patrick Fairbairn, D. D.; "Our Life in China," by Helen S. C. Nevius.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Edited by Charles Hodge, D. D, Philadelphia. Published by P. Walker.

The articles in this number are: I. Studies in the Gospels: Matthew the Gospel for the Jew; intended to show that this Gospel was written especially for the Jews who lived at that time, and so for al who, like them, "need for conviction to hear a word of God in type or prophecy, and to be assured of its fulfilment as proclaiming the Divine Mission of Jesus." II. Progress of Doctrine in the New Testament; an extended notice of a treatise by T. B. Bernard, on the above subject, in which it is shown that the progress in teaching so discernible in the several stages or parts of the New Testament, is of such a character as to prove "*the unity of a divine plan*, and, therefore, the continuity of a divine authority." III. Christian Work in Egypt; an interesting account of what Missionaries have done in that country. IV. Antiquity of Man, in which is demonstrated to as great a certainty as the case permits, the impossibility of a great antiquity of the existing race of mankind. V. Dr. Gillett and Liberal Presbyterianism; a reply to an article in the *American Presbyterian and Theological Review*.

The Review will hereafter be published by Charles Scribner & Co., 654 Broadway, New York. Dr. Lyman Atwater will, in the future, be associated with Dr. Hodge in conducting the work.

Notices, &c.

TESTIMONIAL.—At the semi-annual meeting of the congregation of the Third Reformed Presbyterian Church of New York, held on the 20th October, 1868, the following resolutions were adopted:

"WHEREAS, The Synod of the Reformed Presbyterian Church, at its meeting in May last, in its divinely-directed wisdom (as we hope and believe), and in the exercise of its just authority, saw fit to translate our pastor, the Rev. J. R. W. Sloane, from his work in this department of the church to another and more important station—to fill the vacant Professorship in the Theological Seminary:

Resolved, That we have less difficulty in bowing to the authority of the Synod, from our conviction that he is eminently fitted for the honorable and responsible office to which he has been chosen.

Resolved, As the time for his entry upon the active duties of his new position is near at hand, and in view of the able and faithful public services rendered to this congregation and to the church in general during the past thirteen years, the term of his ministry among us, and to afford a suitable opportunity for mutual, friendly and affectionate leave-taking, we invite, and hereby do invite, Mr. Sloane to meet the congregation for such purpose on Wednesday evening, 28th inst., and that a committee of five be appointed to make all suitable arrangements therefor."

In pursuance of this action, and after the pastoral relation had been formally dissolved by the Presbytery, the meeting was held, and was opened with prayer by Rev. J. C. K. Milligan, and Mr. Sloane was briefly addressed by the chairman of the committee of arrangements, in terms complimentary of his labor in the congregation, and of his endeavors to bring Reformed Presbyterian principles before the public generally, and, on behalf of the congregation, presented with a purse containing over $600.

Mr. Sloane replied at some length, expressing his profound thankfulness for this mark of regard, and with much feeling referred to his separation from the congregation, and devotion of his energies to the field of labor which the voice of the church and the Head of the church had called him.

The meeting was likewise addressed by another member of the committee, and the Rev. Messrs. Thompson, Boggs and Williams. Subsequently an opportunity was offered, and the members of the congregation individually took leave of Mr. Sloane, shaking hands with him—many of them shedding tears.

CORRECTION.—The word Meritology, near the foot of page 327 last No., should be Mesitology. It means, as every Greek scholar should know, the doctrine concerning the Mediator.

RECEIPTS FOR FOR ISSION.

1868.			
Sept.	25.	Estate of Wm. F. Reid, per d,.....	$ 10 00
"	25.	A. Dodds, Brookland Cong., p O. Wylie,....	10 00
"	30.	Rev. Robt. Shields, Ramsay, C	8 00
"	30.	Mrs. Jane Dobbie, per Rev. Ro s,.....	7 00
Oct.	1.	Mrs. C. Snively, Shady Grove, l lack,.....	5 00
"	3.	Pittsburgh Cong., per S. M. Orr, ...	257 31
"	7.	Bloomington Cong., per T. N. F	118 00
"	9.	Anonymously by mail from Dave a,.....	2 00
"	10.	"W", per Rev. Dr. Sproull, ...	10 00
"	15.	Michael George, Rushsylvania, O.,.....	25 00
"	17.	York Cong, N. Y., per Rev. S. Bowden,.....	134 39
"	17.	"A friend of Missions," per Rev. J. J. M'Clurken,...	6 00
"	17.	William Hunker, Sandy, " " " ...	1 00
"	20.	Estate of Mrs. Dalziel, Concord, C. W., for the education of children in the Syrian Mission, per Dr. Sproull, ...	24 00
"	23.	Brookland &c. Cong.,.....$6.75	
"	23.	Chartier's Society,..... 3.50	
"	23.	M'Kee's " 2.00	
"	23.	Hill's " 2.50	
"	23.	Piney " of Rehoboth Cong.,..... 6.05	
"	23.	Total per Rev. J. W. Sproull,.....	20 80
"	23.	Mrs. Long, Hardiwick, Vt., per Rev. A. W. Johnson,..	1 00
"	27.	Sabbath school in connection with the city Mission of New York Presbytery, per Rev. R. Z. Willson,.....	9 00
Nov.	6.	Robt. M'Millan, Cedarville, Ohio, ...	5 00
"	11.	Sunbury Society, per Robt. M'Cracken,.....	6 00
"	11.	Thos. Blair, Jr., Slippery Rock,.....$5.00	
"	11.	Eliza Blair, " 5.00	
		Total per Rev. A. M. Milligan,.....	10 00
"	16.	"A tenth to the Lord," mailed at Davenport, Iowa,...	3 00
"	16.	Mrs. Margaret Bates, Coulterville, Ill.,.....	5 00
"	19.	Cedarville Cong., Ohio, per Rev. S. Sterrett,.....	12 20

RECEIPTS FOR LITERARY FUND.

1868.			
Oct.	9.	Bethel Cong., Ill., per Rev. D. S. Faris,.....$	6 10
"	13.	Olathe Cong., Kansas, per Rev. W. W. M'Millan,.....	4 10
"	14.	Staunton Cong., Ill., per Rev. John Middleton,.....	4 00
"	28.	Rushsylvania Cong., Ohio, per W. Wright,.....	3 05
"	28.	Londonderry " " per Rev. J. A. Thompson,.	6 50
Nov.	11.	Southfield " Mich., per Rev. J. S. Milligan, $16.00, less Express 60c.,.....	15 40
"	18.	Cincinnati Cong., per J. J. Thompson,.....	8 25

WM. BROWN, *Treasurer*, 1635 Locust St., Phila.

RECEIPTS FOR SOUTHERN MISSION.

1868.		
Sept. 29.	Mrs. C. Snively, Shady Grove, per J. A. B.,	$ 5 00
Oct. 16.	Brookland Cong., per Dr. T. Sproull,	15 00
" 16.	Friend of Missions, "	14 00
" 16.	Manchester Branch of Brookland, per Dr. T. Sproull,	15 00
" 16.	W———, per Dr. T. Sproull,	10 00
" 20.	Estate of Mrs. Daiziel, Concord, C. W.,	24 00
		$83 00

Nov. 16, 1868. DANIEL EUWER, *Treasurer.*

RECEIPTS FOR DOMESTIC MISSION.

1868.		
Sept. 29.	Mrs. Snively, Shady Grove, per Rev. J. A. Black,	$ 5 00
Oct. 9.	Sarah E. Morse, W. D. C.,	5 00
" 9.	Helen M. Johnston	5 00
		$15 00

Nov. 16, 1868. DANIEL EUWER, *Treasurer.*

ADDITIONAL APPOINTMENTS BY COMMITTEE OF PITTSBURGH PRESBYTERY.

OIL CITY. D. Reid, Feb. 1st Sab.; Hannay, 4th Sab.; Newell, March 2d Sab.; Gregg, 4th Sab.; Gillespie, April 1st and 2d Sabs.

NEW MISSIONARY STATION in bounds of Brookland Congregation. Gillespie, Dec. 4th and Jan. 1st Sabs.; Faris, Jan. 3d and 4th Sabs.; Milligan, Feb. 4th Sab.; Newell, March 1st Sab.; Willson, 4th Sab.; Gregg, April 1st Sab.; Wallace, 2d Sab.

JACKSON. N. R. Johnston, Feb. 3d Sab., March 2d Sab.; Wallace, April, 1st Sab.

POLAND. N. R. Johnston, March 1st Sab.

PINE CREEK. Newell, Jan. 3d Sab.; Hunter, March 1st Sab.; Prof. Sproull, 3d Sab.; Newell, April 1st Sab.; Wallace, April 3d Sab.

PINEY. Hannay, Jan. 5th Sab, Feb. 1st Sab.

RED STONE. Newell, Dec. 3d Sab.; Gregg, Jan. 1st Sab.

J. HUNTER.
Ch. Com. Supplies.

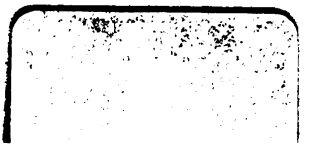
APPOINTMENTS IN PHILADELPHIA PRESBYTERY.

CONOCOCHEAGUE. W. P. Johnson, Nov. 5th Sab.; R. J. Sharpe, Dec. 3d and 4th Sabs.; J. M. Faris, Feb. 1st, 2d and 3d Sabs.; J. M'Auley, Feb. 4th Sab.; T. Hannay, March and April.

Messrs. M'Auley and Faris, for unappointed Sabbaths, are subject to the order of the Committee on National Reform.

☞ The date annexed to the name of the subscriber states, up to what time payment has been made, *e. g.* A. Server Jan68, signifies, paid up to Jan. 1868. As every one knows now what amount, if any, is still due, we trust payments will be prompt.

☞ All persons having Educational Funds to forward, are earnestly requested to forward them *direct* to the Treasurer, Jas. Brown, Box 2595, Cincinnati, Ohio. *Financial Committee.*

☞ The address of Prof Sloane is Allegheny City. Pa

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